What is Sufism.?

Mausoleum of Hazrat Khaja Moinuddin Chisti

Translated by
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(The Tadhkirah al-Awliya of Farid Eldin Attar)
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Preface

In this book, ‘Tawasuf Ki Baten, by Zahoor-UL-Hasan-Sharib, in the Urdu language and its episodes are translated by me in English and are added in this. This book is well known, and it is a famous book. In it, there are added episodes in shape of personal letters . This book’s English title is given by me as ‘**What is Sufism.’**

So it is unique book in which there is discussion about the meaning of the Sufism. As well as there was given replies in the letters about day to day problems and worries in this matters.

The above episodes are well known in the area of Islamic countries, and some episodes that are not yet known to the general and special persons are added in this book, which is available in a very interesting style, so, for this reason, the readers will find great interest and attention in this matter.

Due to the above facts and details, if the readers start reading the first page of the book, they will not stop reading till they reach

the last page, as some interesting events, well-known and famous matters are added to this book, as well as details are added of the holy personalities who have passed away from the world many centuries and years ago.

Even though this is a small book, due to its importance, it is so great due to the coverage of many interesting events and positive information, so it is like an ocean of knowledge and information about holy persons who passed away from the world upon doing their great endeavors and many hard tasks for the teaching and propagation of the Islamic religion and the work of Islam, which was done in the non-Arabian area, so this book is a great book, and it will present the ocean of knowledge for the guidance of people towards the right path

Preface of the English version

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The Urdu version of this book ‘Tasawuf Ke Baten’ was first written and published by Zahur Al-Hasan Sharib in the year 1986.

The English version of this book is translated and is published by me (Mohammad Abdul Hafeez, Amazon Kindle author) and this book published by me in the year January 2025.

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A book for all spiritual seekers

Reviewed in India on 21 June 2020

This is a valuable book with rare and interesting details from the life of the amazing and one of the greatest Sufi Saints Tajuddin Baba, who spent most of his life in Nagpur, in the pre independent India.

I had come across the name of this Saint in the life history of Shirdi Sai Baba written by Master E. Bharadvaja. It is reported there

that once Shirdi Baba confused his disciples by mysteriously drumming on a water pot with his satka (a short stick he used to carry with him). He explained his action by saying, that he is extinguishing the fire which caught the hut of Taj uddin Baba in Nagpur. Taj uddin Baba on the other hand refused to accept a wealthy visitor called Bapu Saheb Buty as his disciple. He asked him to seek his salvation from Shirdi Baba. Both the saints were in communion with each other on the spiritual plane!

Then I was fortunate enough to read the short biography of Tajuddin Baba written by the same author Master Bharadvaja, which impressed me immensely. The drawback of this short although very valuable biography was that facts and details mentioned in it are not complete or not explained in a logical sequence. Which leads to a feeling of dissatisfaction. Still the reader gets an idea of the overwhelming spiritual power and universal love of Taj uddin. But it kindled my interest to know more about this saint.

This made me always to be in search of a complete biography of the saint with more details. As I by chance discovered the Work

of Mohammed Abdul Hafeez I was thrilled and I ordered it immediately and am now a happy possessor of this book.

Many important details from the life of this Sufi Saint, which were like missing links, I could gather from this book:

1. About the ancestry of the saint.
2. His childhood and transition from the worldly life to that of godliness; the important incidents which took place and worked as catalysers on the way to his perfection.
3. His relation with the Maharaja of Nagpur and other members of the aristocracy.
4. An exhaustive account of his relationship with the Hindu-disciples and followers.

India is a country of spirituality. Many of its spiritual masters have transcended the narrow limits of religion, preached and practiced universal humanism. It hardly mattered for them to which religion their visitors belonged – they were helped without any discrimination, because only their merit mattered not their cast or creed.

Swami Veerabhrahmendra’s chief disciple was a Muslim named Sayyed. Shirdi Baba lived in a mosque and was equally

worshipped by Muslims and Hindus likewise. Taj uddin Baba was not different in this matter.

As Abdul Hafeez writes in this book about a Hindu-disciple, Venkat Rao, who worked as a Railway guard. People observed him sitting near Tajuddin, although he should have left that place and left Nagpur in a train leaving for Bombay. His job demanded this. But Venkat Rao does not leave that place, because he is completely engrossed in the presence of the Baba. To the surprise of the other people he was also seen at the same time leaving in that train, which left for Bombay!

Western Occultism calls this phenomenon “bilocation” – a miracle shown many times by Tajuddin Baba on account of his supernatural powers. But the narration of Hafeez leaves one question open: Did the Saint appear in the form of Venkat Rao in the train? Or did he transfer this supernatural power to his disciple so that he could appear at two places at the same time? Spiritual masters are capable of doing both the things.

A very interesting part of this book is that it gives a glimpse into the Muslim or Sufi

occultism (see page 81) and tries to explain how miracles happen. This theme requires to be elaborated if the author is planning a second edition.

From the point of view of modern Indian history this book is of immense importance. Yoga and mysticism have been not yet fully recognized driving forces behind the Indian freedom struggle.

The chapter called “Gandhi and Ali Brothers” depicts Gandhis taking the audience of Taj uddin Baba and the Baba making two predictions – one for Gandhi and another one for the Ali Brothers. Both of them turn out to be true! I request the author to elaborate this chapter with more details and photos if possible. That would increase the value of this book hundredfold!

There are certain short comings in regard to the language. English is a foreign language. It is not always easy to chose the right preposition or the helping verb. In spite of this the reader sees the godly figure of the saint Taj uddin Baba shining behind the linguistic barbed fence of a foreign language.

This is a book to be recommended for all those who are interested in mysticism,

universal love which overcomes the narrow limits of religions and for the spiritual seekers.

Dr. Vanamali Gunturu

What is Sufism.?

Letter No. 1

Kothi Nasring Bagh

Dholpur

15 December 1951

Dear Uncle

Upon fondness of kissing your feet, I am writing that since many days there was not received your letter. I am facing endeavors of livelihood. So for this reason I could not send my letter to you. Today, I am sending my letter by taking the time. I am facing difficulties at the hands of the cruel time. And facing misfortune in this matter. I am so upset with life. So I need your prayers.

When will we be going to start and end the annual death anniversary (Urs) of Hazrat Qazi Gadri Shah Baba?

Mahar Noor and Enam Hasan are well. The cold is at its peak. I am finishing my letter and cannot mention it further.

Requesting your supplications.

Zahoor Hasan Sharib

Reply to the letter No. 1

Jhalara Ajmare

28 December 1952

Dear Salma Rahman

Your letter dated 15th December, which was received just now. It was surprising to read that a person like you is complaining about the time.

The way of Faqiri is full of problems. In which thorns and flowers are found and fondness and interest will take away thorns. Then there will be left flowers. And also which kind of flower, and that will be the flower of evergreen.

When there were found insects in the body of the prophet Ayub. He was in difficulty for a long period of time. When there will be a fall of insects from his body, then he will take from the earth and put on his body by saying that it is a gift from the friend. So how can he separate it.? And he never complained or brought any word upon his tongue.

The thankful slave of Allah never complained. Patience is a must in each and every condition. It will increase status. There are its three kinds of patience.

1. General 2. Special 3. Upon calamity.

There will be correction of the dealings of the men in two ways: by patience and sincerity. And patience upon calamity. And sincerity for Allah is required in this matter.

When there is sincerity in giving one's heart to Allah, then he will get peace and happiness. When he hands over heart to mankind, then there will be worry in this matter.

The habit of the Sufi people is acceptance and agreement. The complaint and protest is the slogan of the people of the world. The Sufis will say clearly and upon that they act.

The death anniversary (Urs) of Qazi Gadri Shah Baba will start on 3rd Shawwal on the Chilla of Hazrat Gharib Nawaz, and on the 5th Shawwal there will be a meeting of Qul recitation. If you get a chance, then come to attend.

My love for Munni and Enam Hasan.

Yours sincerely

Servant of Gadri Shah Baba

Letter No. 2

Kothi Nasring Bagh

Dholpur

20 January 1952

Dear uncle

It is kindly submitted in your higher presence that your letter was received by me. It is pride for me. It was known that your condition of health is improving. So there is much satisfaction in this matter. I would not come in your presence due to guests, and I have retained here. Among two guests who have said clearly that Sufism is against the fundamental principles of the Islamic religion. And it is the effect of the philosophy of the Vedanta (Hindu philosophical tradition: Vedanta is a broad Hindu philosophical tradition that draws on the Upanishads and sutras) of the Hindu people.

I will come on the death anniversary (of the Urs) of Qazi Sahib.

Shakila is saying salam to you, and Mahar Noor remembers you.

Yours relative

Zahoor Hasan Sharib

Reply to Letter No. 2

Jhalra

Ajmare

02 February 1953

My dear Miya Zahur

I have received your letter. Now I am in good health condition and sometimes used to go to the Chilla Sharif in the evening by foot. Still,

the work of reading and writing is not yet started.

The opinion of your friends is not right that Sufism is against Islamic rules and it was taken from the Hindu philosophy.

The refusal of Prophet Ibrahim to call a deity the sun and moon, which is an endeavor to recognize the deepest mystical awareness or not, is the question. The saying of the prophet is that one who recognizes his soul is like one who will recognize Allah in this matter. It is exactly called wisdom matter, which is Sufism.

The last of the prophet of Allah, was entrusted the knowledge that was spread by secret way in loneliness and in whisper to Hazrat Ali ibn Taleb, and that was the knowledge of the innermost. And this knowledge spreads to others by him. And it was called Sufism in this matter.

Khaja Parsi, who has written in the book ‘Fazal Qitab’ that it is saying of Junaid of Baghdadi that “Our predecessor in the order of Sufism is that which is given its signal.” And for about the thing, when it comes

toward our hearts, we will be satisfied. And the one who is pointed towards these realities after the prophet is Ali ibn Abi Taleb.”

Imam Fakheruddin Razi writes in the book 'Arabain’ that knowledge of reconciliation in the innermost of all holy persons ends upon Hazrat Ali ibn Ali Taleb.

So Hazrat Ali is this knowledge’s asylum, abode, and source of stream, and he is the leader of all Sufi chains of Islam. So inside the conditions of Sufism is not the result of the effect of the philosophy of Vedanta. But in all religions, the Sufi person’s wisdom of the reality and one who recognizes the God are fundamental rules that are nearly the same as each other.

Now left whether Islamic rule is against Sufism.? In this matter it is enough to know that Allah, in the holy Quran, has given advice in many places about thinking, and the meaning of the Arabic word ‘tafakrun’ is thinking in this matter. And thinking in which chapter, in the attribute of thinking, what is meditation? This is thinking in this matter.It is also said that thinking of one's is better

than worship of the many years. So its meaning is that thinking is better than remembrance. And which is a higher and upper thing. The thinking is a great part of Sufism and Islamic law; it is its skin, and it is its bones, and reality is marrow. And Marafat (knowledge of God) is its oil.

Pray to Shakila and love to kids. And I hope that Mahar Nur would be making many funs.

Your well-wisher

Servant Hasan Moini Gadri Shah.

Letter No. 3

Kothi Nasring Bagh

Dholpur

15 February 1952

My dear uncle

Upon respecting the wealth of touching of your feet. I would state that I have received your letter.

You have given an explanation of those points in good style in this matter. In a weak illness position, you have suffered by this work. There are no words of thanks in this matter. I have given this letter to some of my friends to read and who agree with your opinion.

Sufism is not like a mental training instrument like people-ism. Or Sufism is not itself like power or any source of mesmerism and hypnotism.

There has been too much rain at our place since yesterday. Enam is saying in worry that it has stopped his playing of the games. We will strike him. Shakila taking medicine sometimes, and sometimes she is not taking medicine. Nothing to add more than in this letter.

Yours truly

Zahoor Hasan Sharib

Reply to Letter No. 3

Jhalra

Ajmare

01 March 1952

Dear Rahman,

Received your letter. Shaikila should take medicines regularly. We are remembering Chuni Khan.

What is Sufism? It is very difficult to explain the meaning of Sufism. It is adjustment. If you have not eaten sugar, then I will explain

its taste in different words and by different methods. Then you will never understand it. Upon eating sugar, then you can understand that sugar has such and such a taste. If any person has not seen the white color, then such a person will ask, "What will the color white be?" Then what you will say to him. How will you explain this matter.? The best method is to show him the white color. And he will understand it by seeing.The words cannot give the fragrance of the scent of the Hina, or singer of Bhairun (one of the major modes of classic Indo-Pakistani music), who could not sing a melodic song.

So when there will be not possible feelings of five senses of the matter in the words, then how can heart and soul feelings, which are the capital of the Sufism, be expressed in the circle of the words? The man can read many lakhs of books on Sufism, and then he says Sufism, Sufism by words, but he will never understand the meaning of Sufism.

Gharib Nawaz said that “Sufism is not a name, but it is a custom.” In it there is all universality, and from everything’s knowledge, it can reach the way of Allah.

The aim of Sufism is not power, effect, dignity, personality, respect, fame, or good name, and these are desires of the world. These things are themselves idols. And for man, egotism and self-praise, which had been so in such a case, he will be kept away from the aim.

The man is the caliph of Allah on the earth. His title is caliph of the Allah on the earth.

For men, Allah has given a supreme position among all his creations. And he was given knowledge, wisdom, love, and affection, usages of spiritualism. And Allah has created all worlds by saying the word كن فيكون (Be, and it will be). It means for each and every thing, it was made by his complete power, and man was given the power of intention. And wisdom, so that he could know his creator as well as know himself. And see Allah’s appearance and management in each and every thing, the appearance of Allah. The aim of the man for which he was sent into the world was forgotten by him. The look of the deceived of the world and the decoration of the world have made his eyes brilliant, so he has forgotten himself. And he forgot his own

position and status. And he was sheltered in the darkness. He is in selfishness and has hopelessness, no faith, and greed, ignorance and ill will, sensual desires, problems among themselves, hate, and self-appreciation and show, which brought his life hard to him, and inside endeavors have made him in a helpless condition. In bad days he began complaints in this matter. And due to damage of manners, he lost the trust of Allah. As well as lost mutual unity. And facing its results. So now mankind began worshiping such things from which he was afraid of loss or profit to him. He will move as per the direction of the wind. He will be afraid of a powerful person and give harm to a weak person. Egotism and selfishness made him blind.

In short, man had fallen from his standard. And he forgot his position of caliphate of Allah on the earth.

For him, in the downgrade of spiritual condition, helplessness, and giving salvation of life of dreadful and there came the Sufism as a doctor. It was given the lesson of self-purification and purification of heart with knowledge of God and the lesson of worship

of God, and it established the relationship of the religion between creator and mankind.

The people of Sufism were becoming successors upon control of the soul, and Sufism is like one condition and state, rapture, and its demand is key; fondness and interest are its survival. And love and affection are its great part, as well as which could not be able to separate, which is a step to reach God as the absolute being, and gnosis is its special attribute. And its aim is destruction in the personality. And survival is its result.

Sufism is such a way by the guidance of love that takes mankind toward the creator. Without love, there is no obedience. And as well as no obedience and worship. Because without love, there will be no allowed purification of the heart, and worship without purification of the heart is a body without a soul.

When this blessing of the love, which helps with patience, firmness, and asceticism, mystic exercise, sincerity, reality acceptance, and agreement. To pass these destinations. And by that time there will be an over color

of zinc of the heart. And the heart will become bright. And the chest will become brilliant. And eyes will be ecstasy of the love and will become rapture and elation, and there will be freshness in the soul.

There will be no requirement of wireless of heart to the wireless of matter. There will be a connection of talking from points of manifest and hidden. By using the needle of the radio of the heart, a voice was heard from long distances. And from the heart of the eye, we will not only see material things but also see things of a higher level. And there will be observation of the eyes. So Sufism gives importance to the essence of the heart. Understanding and observation are the gnosis of the slave, and God is its aim. In the place of love, humility and sincerity are showing slavery. In the place of objectivity, except God as the being absolute, nothing will be seen, and here providence is seen in the dignity of Touhid (oneness of God).

Sufism is not causing problems in the works.If there is a condition of remembering a friend by heart. And hands and feet are engaged in the work.

Sufism is attached to all attributes of Allah and will make man as perfect. In the friendship, whatever there will be, find comfort and trouble, which will be thought of as a gift of the friend. And thanks to the friend.

Now the time is 5:30 in the evening. And I am ending this letter. Your aunt is causing trouble. And the condition of Shakila, which is there, is the same condition with her here. Both are not taking medicines. Taking medicine is also a valid method. Maha Noor goes to school daily.

Yours truly

Qadim Hasan Moini

Gadri Shah.

Letter No. 4

Kothi Nasring Bagh

Dholpur

12 March 195

Dear uncle

Today I received your letter after a long period of waiting time. The letter was lengthy, and I was happy to read this letter. In which I find details of the beginning of Sufism as well as Sufism and about its details in this matter, which you have explained in a simple manner. Now I was able to know Sufism is a known thing. It is not any puzzle or riddle. And it is not for some people. But anyone can obtain it with ease in this matter. But there is demand that endeavors are a must in this matter. Nowadays in colleges and in universities, there is teaching of different knowledge and arts. So is there any provision for the teaching of Sufism? There is increasing my fondness and interest in this knowledge. I want to obtain it.

There may be a near-quarterly examination for Munni. So she should sit in the examination. The success in the examination of quarterly and half-yearly is a guarantee of the success in the annual examination to the most extent.

What I did write further in this matter. The weather is very pretty here.There is intention of Shakila to come to Ajmare soon. She is saying salam. Enam is good.

I need your supplications.

Zahur Hasan Sharib

Reply to Letter No. 4

Jhalra

Ajmare

30 March 1952

Dear well-wisher,

Received your letter.

Sufism is adjustment, as I have written to you before in my previous letter. And Sufism is not known by reading the books.

The Sufi education is not found in schools and is found in shrine buildings and graves of the holy saints by method of spiritualism. As in Sufism, there is required action and sincerity. And its lessons can be given by such a person who has passed this way and who wakes up by way of the hearts. This knowledge is coming by chest to chest. This is such a secret that it cannot be said to all persons.

Good nature, fondness and interest, demand and endeavors, firmness, and resolve are musts to get it. But some time it will happen that by the look of any mystic person, there will be over veils in this matter. The things that were hidden by the veil will appear. And can be seen in all particles of the world. And there will be a bright innermost. There will be changes in the life pattern.There will be remarkable changes in all parts of life.

In the book Masnavi, I have heard about the poet Moulana Jalauddin Rumi. And who wrote his book of ‘Masnavi’ in the Persian language? Who said in his couplet in the poetry that ‘Muthnawi Maulavi Manavi is the Quran in Pahlavi language’? This Moulana

was a great learned person of his time. He was pious and, as well, a follower of Islamic law. He was well-known among the learned and excellent people of his time. He has many disciples with him. And to whom he used to give lessons in the Hadith (sayings of the prophet) and Fiqah (Islamic jurisprudence) and Islamic knowledge. Then what happened to him? But one look at Hazrat Shams of Tabrez was enough to judge his life fate. And was given such knowledge that he was not known. It means he was given knowledge of God. And his heart was bright with the love of Allah. He was given such a book to the world, which is in the Persian language. And like his book is not in the Persian language and has points of Sufism and about hidden and relevant matters and is a valuable treasure. After this, Moulana Rumi was no longer an ascetic of the dry type, and some changes are found in his poetry. He has accepted the greatness of the holy personality of Hazrat Shams Tabrez. And he has mentioned favor of the innermost of Hazrat Shams Tabrez.

Due to a meeting of Hazrat Gharib Nawaz with Hazrat Ibrahim Qandozi in his garden,

there came changes in his life. The event is that one day he was sitting in his garden and watering plants and trees in his garden. When at that time Shaikh Ibrahim Qandozi was passing from there. At that time, Hazrat welcomed him very much and gave one branch of the plant of the grapes to him. Hazrat Ibrahim Qandozi was very happy with his hospitality.

He was given one piece of oil cake from his armpit. And by chewing it he was given to Gharib Nawaz. By eating it, there was a change of heart in him, and his heart was cooled down from the love of the world. The place of the world was no more a resort of attraction in his heart. He left all his relations and villages. He sold away his garden and water mill, and the sale proceeds were given to the poor and needy. And he went on the journey.

I think you know the event of the pledge of Khaja Sahib. Khaja Sahib, who was at the hands of Khaja Usman Haruni at the mosque of Khaja Junaid in Baghdad. It is also called his second pledge. Khaja Usman Haruni, by holding the hand of Khaja Gharib Nawaz, told

him, “Come, I will take you toward Allah.” And he was reached by Allah. Khajja Usman Haruni showed the 18,000 worlds in the two fingers in his hands.

This is such a spiritual master who has passed the journey of many years in a minute. And Peer himself is a teacher. This is not an examination of quarterly, half-yearly, and yearly, but it will be conducted each and every day at each and every place. And for passing, there is no condition of obtaining 22% marks in the examinations. But 100% of teaching school is the company of the peer. There will be no such disciple like Prophet Musa and teacher like Porphet Khizer. In such company of complaints, questions, and answers, which will destroy the aim in this matter. Instead of complaints and objections, there will be required faith and unity. Every person can not get peer unless and until peer will not like him. So there is no power with any person to reach a peer in this matter.

As my demand is not fulfilled by the favor of anybody

The steps put in by me were due to the help of a peer.

One who will put his step then put his step by thinking as in it is difficulty and ease. As well as problem and lenience. As there be fatigue and goodness,sorrow and music. Entering this field is easy, but success will be found by such a person, one who has with him firmness in this matter. And there is an upper hand of firmness on the miracles.

This letter has become lengthy, so I am finishing it. Nowadays, my condition is not good in the evening time . I hope that I will visit Hakim Sahib tomorrow. Mahar Noor is reading well. In English, she was reading well. Sut she is weak in mathematics.

May Allah complete your work.

Shakila, Mahar Noor, and Enam Hasan have reached here well.

Well-wisher

Khadim Mohammed Hasan

Zubari Usmani Moini Gadri Shah

Letter No. 5

Kothi Nasring Bagh

Dholpur

11 April 1952

My friend of the heart

I have got your letter of advice upon coming from the office today and read it again and again. There were found strange effects upon the heart. But my hope was discontinued away.

I used to think that by reading books on Sufism, I could level up my knowledge in this matter. And I can join any institute. By paying fees, I will be engaged in the course of learning and education of the lessons of Sufism. But by your letter it was known to me that it is not possible in this matter.

By the teaching place, it is probable that it is meant to adopt some of the persons who perform prayers, pious worshippers, and ascetic persons and who give lectures in their

company on the different topics and points of Sufism. As it is practiced in different universities in tutorial classes.

Now the question arises where to find the Peer Saheb.I used to think of going in the company of the Imam (leader) of the mosque, which is close to our house. And from him I can get knowledge of Sufism. And his name is Maulavi Baderuddin Saheb.

This Maulavi Saheb used to attend five prayers in the mosque and used to keep a fast of 30 days in the month of Ramadan. And Maulavi Sahib, in addition to leading the prayers, also engages in the work of showing guidance. He used to give sermons, and I am attending his meetings of sermons and there is much effect of the sermons of the Maulavi Sahib.

This Maulavi Sahib used to advise people on prayers and fasting and to persons eligible to pay for the Zakat amount and go for the Hajj pilgrimage, and he would advise them on obligations in this matter. As well as he will ask them to read the holy book, the Quran. And advice on manners and knowledge of the Islamic religion. He will prohibit people from

saying false things, taking away things of the other people, going against the rights of the others, and committing unfaithful acts, drinking of the wine and gambling, and taking interest; in short, from all bad deeds and unlawful games, he will give advice to all people.

Maulavi Sahib said to pray Namaz (prayer) as the world is temporary. And everything is mortal and to preparations of the last journey.And there will go deeds with men. There will be not taking of the goods and belongings, riches, positions, and wealth, and respect which will be left in the world at the time of leaving it.

This Maulavi Saheb advises and warns people from punishment of the fire of hell. He will incite and provoke its desire in the heart of the people about houries and ghilman (The Quran mentions *ghilman* (غِلْمَـان) as serving boys who are one of the delights of *Jannah* or paradise/heaven of Islam, in verse 52:24 (Verse 56:17 is also thought to refer to ghilman) and pearl palaces. streams of milk and honey.

Maulavi Saheb used to say that without fulfilling the order of Islam, there will be no salvation, and it is not possible. One who will not be followed, then he will become a misguided person. And then he will be settled down in hell. He will prohibit dancing, singing, cinema, and hearing of the radio. He says it is legal to hear the Quran and news on the radio. And hearing of songs and music is prohibited on the radio.

In short, Maulavi Saheb did not hear anything and did not do anything against Islamic law.

Upon saying something about his advice and sermons, he used to touch his long beard. And wear his trousers at the upper side of his ankles. And used to put a one-size-fits-all romal (handkerchief) on his shoulder. He used a toothbrush punctually and says it is as per the Sunnah practice of the prophet.

He is living here in our area single upon leaving his family in his native place. This Maulavi Saheb used to help needy people. Like patients, clients in court cases, he will give amulets to children, women, and students. When any person goes in his

presence, then he will give him one amulet for Rupees 1.25. If there is going to be big work, then he will demand a big white cock, one 100 grams of saffron, and cash of five rupees. When he brings all these items, then he will give him one amulet by writing.

In the morning time there will be a heavy rush of the old and young, men, women, and children. He will call everybody in his room one by one and hear about his problem. People used to give him much respect and take care of his comfort. In the morning somebody will bring him tea, sweets, bread, and biscuits. His meals for lunch and dinner are fixed with the people and will come from one side for one time and also for the next time from the other side. And food will not be ordinary type, but it will be a special kind.

Maulavi Saheb used to do work of recitation of Bismillah to the children. And people used to think to call him Bismillah ceremony of their children at the time of the start reading of the holy Quran as blessing and dedication. In this ceremony he will get a good amount for his work.

After prayers he will be engaged in his daily recitals, and there will be a find on long beads in his hand always.

I used to go in his presence and sit there in his room for a long time. At that time he will take care of me very much and spread any cloth for my sitting there in his room. And he will ask me to sit with respect. Then he will ask me if there is any work with him.? I will say to him, “Thanks, there is no work.” Usually he will talk with me in the room.

I have sent some of my clients to him who were involved in difficult court cases. And Maulavi Saheb was given such amulets to them that they were free from the court cases. Upon their freedom from court cases, all were surprised. I think this is a clear miracle of Maulavi Saheb. And his existence in my look is like the favor of a stream in this matter.

Now I was known that the school of Sufism is the company of the peer. So I am sitting in the company of Maulavi Saheb. And by studying with him, Sufism, I can learn about the writing of amulets.

When are you coming here.?

I hope that you're well. Whether Enam is beating Mahar Noor.When is Shaikila coming here?

Yours

Zahur Hasan Sharib.

Reply **to the letter No. 5**

Jhalra

Ajmare

25 April 1952

Dear uncle

With good wishes

Your letter was received the day before yesterday. I was there yesterday for the whole day at Chilla Sharif. There is work of construction in progress there. When I came back, I was so tired. I have not read your letter fully; yesterday and today I have read it

in detail to reply to you, so the reply is lengthy to some extent to take away your confusion.

The first matter you should know is what the difference is between a Maulavi and a Sufi person, as well as the difference between a Sufi and a Mutasif. What is a peer? You should know that every Sufi person is not called a peer. What is the difference between a Sufi and a peer?

Sufi is such a person to whom Allah has cleared him from problems and bad deeds of the soul. Maulavi is called a person who will be active to perform orders of Islam in appearance. He is like a policeman because he will fine each and every person for any even ordinary mistake. Maulavi, due to fear of the order of hell and in greed of heaven, will engage in the worship of Allah. The Sufi, due to knowledge of reality without any fear and greed and for the sake of Allah, will engage in the worship of Allah.

Hazrat Gharib Nawaz in the book ‘Ganj Israr’ says that for people of Sufism, such worships in this world or in the other world for the sake of the easiness of the body are hidden

infidelity. The worship of a slave should be for the sake of God only . And not for the sake of the easiness of the body of the person.

The difference between Sufi and Mutasif is that Mutasif is a beginner and Sufi is perfect. Mutasif started to go on his way to meet his friend. And Sufi has passed the way and benefited from the witness of the friend. And Sufi is such a person; upon carrying heavy and light weight, he is engaged in the reality. Mutasif is such a person who has packed his weight and is going to lift. When he left his weight, then he destroyed himself. And killed his soul. And finished his desires. With sincerity and faith and with satisfaction of heart, he was engaged to reach the friend. And called Sufi. Sufi is mortal by himself and living with Allah. Mutasif is trying to reach this place.

Some Sufis belong to the Alamati group. They are engaged with reality and away from the complaint of mankind. Also, they will be away from accepting and rejecting of the mankind. To be safe from show, display, and make up

and to create sincerity of deeds, not show pious deeds. And did not hide bad deeds.

Mutasif worship only for the sake of Allah. He will be free from the filth of the world. And keep away from all and engage attention to the friend. And all things difficult on the way of the friend will be avoided by him. And from its conformity, he will keep his heart separated. And keep it away from love of these things and oppose the soul.

He leaves the world and puts his soul in the endeavors. He will keep away from relations, riches, sources, sons, and relatives separated. The comfort of the world, position, respect, fame, and wealth, in short, he will keep away from all things of the world. He will close all and around ways for him. So then all ways will be open for him. He will be in happy condition as per the will and desire of Allah. He will always think the will of Allah is important.

He has no will of his own; there is nothing for him in the past and future. He was well aware of secrets that are hidden. He is alert from the secret of Allah. He is sitting at the door of a friend in a sick condition in hope

and dismay. His look is fixed there.At last, after waiting and making endeavors, there will be an open door for him. And its name is the door of nearness. And from it there will be kept away veils. And he will know of secrets. And he will be entered in the place of solitude. And he will know Allah’s position of magnificence and greatness. And due to this result of the revelation, then his personality is finished away. And he will live with his friend. He looked like a dead person while walking. As said by the prophet about Hazrat Abu Bakr Siddique. That he was reached to such status that where from his soul, desires, desires of the world, and other worlds he was kept away and did not have news and were ignored. In his look, except there is only the magnificence of his friend, there is nothing. He is like a cleared mirror. In which each and every thing can be seen clearly. And he will not find anything other than reality. He will find the look of the friend in each place and thing. He himself is mortal, but his friend is present and immortal.

Now he did not like solitude. As solitude is for a person of existence, and in his look there is nothing except the existence of

reality. So with whom will there be live-in solitude? Now he is like a little innocent boy. And for such a person, Allah said, "I will become the hands of them; I will become the eyes of them.”

He is separate from all and different from all things. Now his name had become Sufi because now his heart is pure and cleared from relations, people, the taste of the world, and love of the world.

Hazrat Moinuddin Ajmari has mentioned some of these destinations as that one who steps in this matter first way is Islamic law. And when he will be firm on the way Islamic law. And followed Islamic law. And not exceed and be a little less, then he will proceed further. And put his step in the way. And at this place fulfill the order of the mystic way as per the Sunnah of the previous persons. And not exceed this at any time. Then he will reach knowledge of Allah. There will find light. And if he is firm in this place, then promoted to the next stage. That position and place is called reality. Upon reaching this place, whatever will be asked,

that person can get for him. Now I am closing this letter.

The time is 6 o'clock evening time. And posting this letter in the letterbox of the railway station.

There is no intention on my part to go somewhere nearby.

Your aunt is saying prays to you. Shakila, Enam, and Mahar Noor are very well. Mahar Noor is playing many games, and Shakila is returning back within one week's time. Enam is saying that he will live with his father.

Your well-wisher

Qadim Hasan Moini Gadri Shah

The letter No. 6

Kothi Narsing

Dholpur

10 May 25, 1952

Dear uncle,

Salam

After fondness of kissing your feet, I would like to inform you that I have received your letter at the time of leaving for the office, and I have read it fast in a hurry and read it well upon coming back from the office.

I have been able to know new and strange matters. So I began thinking in this matter.There is worry to know and no peace for not knowing it. Such people are good who do not put pressure on the mind. And eat and drink and travel and used to live in happy conditions. There will be an increase in my condition of worry for the matters you have written. If there will be power, then I will take out words from dictionary words of if, but, why, how, what for, when, and due to the connection of these words, life will become a

problem. There will be no peace upon eating and drinking. And there will always be worry as well as thinking in this matter.

I have seen many people who are not involved in the problems of Kaba and the church. They do not have problems of mosque and mandir of mutual confrontation. If among them there is a Muslim, then he will go to the mosque and pray and keep fasting punctually. And if possible, then he will pay the Zakat amount and go on the Hajj pilgrimage.

If the person is Hindu, he will visit Mandar and ring the bell and hear stories and engage in worship as per the rules of the Hindu religion. If there is a Christian, then he will go to church on Sunday. So it is a very easy matter.

I have seen such persons who practice praying Namaz since childhood time. And they work like machines. For them in winter or in any season there will be no difficulty for them for ablution.As they have a habit with them. When the time comes, perform prayer and then engage in their works. And passing life in happy mode.

I was able to know that in Sufism there is much hardness. And there is a long journey. It is not known how many persons will reach the destination.? So in spite of religion, how such a way may be adopted.? As there is earth not leveled there. As at some places there is a height of the mountains, and grass and water are not available at long distances. There are dangers and hope. But there is no heavy hope of success in this matter. I did not agree with this thinking, as it is better to travel with hope than to reach the destination.

When we get all things to make our lives better and make our graves bright. And for our salvation. And to keep away from hellfire. And to reach us toward Allah and to bring for us a palace of pearls. Then all these things are enough for us, so why should we wander here and there? We should care much and not take risks of danger. For making us compulsory for getting heaven, then perform prayers of 8 times and then 5 times. And especially do not miss Tahajjud, the supererogatory prayer, in early morning time. And to recite a big part of the Sura in the prayers instead of a short Sura (chapter).

There is the same condition of fast keeping. Why we should keep only 30 fasts of Ramadan. And keep also 6 fasts after the Eid of Ramadan and 10 fasts of the Muharram month. As well as to keep fasting when there is available time for us.There will be a benefit for us for keeping more prayers and more fasting; if there will be a rejection of some of the prayers and fasting, then there will be a substitution from more prayers and more fasting. And by accepting all numbers of prayers and fasting, which will cause our salvation. Make it compulsory for reading of the Quran. The order and advices of the Quran are causes for welfare and benefit.

For Hafiz (Quran conner) people, it was said that there is illegal hellfire for their seven generations.

In Panipat there are my relations on my mother's side, where many good Quran reciters reside. My Apa, it means my mother. There was desire; it was her desire that one person among all of our brothers may be one hafiz of the Quran. But my father did not like her idea. Upon ending the Quran reading of

us who has started teaching English to all our brothers and sisters.

Apa used to say that one who reads the Quran on a daily basis will never face trouble in the world. He will not be regretted in the other world. If one who forgets upon reading the Quran, then he will be raised blind on the day of judgment.

Then what is to be said about giving money in charity? And if it is given one rupee and gets here ten rupees and gets 70 rupees in the other world.

Now left zakat, and from it there will be blessings in the wealth and belonging. On 100 rupees, giving of rupees of 2.50 for which there is no problem. Not only will there be blessings, but there will also be the safety of riches. The most important thing in this matter is that there will be help for the poor, widows, orphans, and ill persons. If there is organization, then there will be a solution to begging. Among us there will be no one seen hungry and without dress. If we act with a higher level of thinking and organization and deposit the amount of zakat (charity) in one fund. And with this fund we

can establish factories and shops. And from this there will be no unemployment among the Muslim community. And surely it will not be found anymore.

Now left is the Hajj pilgrimage, which is like an international Muslim conference. In which Muslims from all parts of the world will participate. Which is a mirror of the brotherhood, love, and equality among all of the world Muslim community. Whether black, white, Indian, Pakistani, rich, poor, Chisti, Naqshabandi, learned, or ignorant, Mufti, or Qazi, in short, all people will be gathered in Makkah.

When we have all these things for our guidance, which will take us toward final designation or for our salvation, we will be taken to heaven by helping us. So why will we adopt a long way by leaving a short method in this matter? And instead of comfort, why adopt difficulty?

This letter has become lengthy, so it may cause you difficulty in reading.

Whether you have done rechecking of the book “Moin al-Arifin.” Say salam to Aunt. My

love to Enam Hasan. Shaikla is good. And she is saying salam to you.

Lowest

Zahur Hasan Sharib

Reply to letter No. 6

Jhalra

Ajmare

25 May 1952

Dear Zahur Mia

I have received your letter.There has been heavy falling rain here for some days. And it is difficult to walk any place. I could not go to anywhere for two days. If there will be stop rain, then I can go to somewhere. The chilla of Gharib Nawaz is a good place in the rainy season. And Anasagar will fill with rainwater. And it looks like a much better scene there.

If there is a reply to your letter word by word, then the letter will be lengthy. If it will

be given briefly, reply that it is sufficient and the right path, which you are saying is Islamic law. The way of Islamic law is straight, in which there is no doubt. The way of Islamic law is where it will take.?

The way of Islamic law will take you to heaven. This is a clean way. And free from fear and danger. The Islamic law is such that what you sow, you will get such a harvest. The Islamic law gives importance to do this and not do that thing. One who will go against this, then its punishment is hell. And for good deeds there will be a reward of the heaven. And for punishment of bad deeds and evil is hell. And its law is clear.Like the Penal code of India, its laws are applicable to all whether public or special rich or poor. But in Indian law there are some exemption are added. In the Islamic law also there are some exemptions. If any person is mad or crazy. Or fault of wisdom, so his prayer is forgiven. And one person is in debt, then he is forgiven for Hajj. And if any person is in travel or ill, then for him, fasting is forgiven. If any person is not eligible to pay Zakat (it requires all Muslims to donate a portion of their wealth to charity. Muslims must meet a

certain threshold before they can qualify for zakat. The amount is 2.5% or 1/40 of an individual's total savings and wealth.) then it is forgiven for him.

This law of Islamic is code; it means it is law. And it is compulsory for those who want to go to heaven. By following Islamic law, people want to get dignity.

Whether you think that which is such a way it takes toward heaven, hell, and the creator of all the universe. Hazrat Rabia Basri, who told in the world secret conversation that “If there was her authority with her, then she would have destroyed the heaven. And make cold the hell by putting water on it.”

The way that leads toward Allah is the Sufi way. On the way to Sufism, there is no fear of the worship, hell, or greed of heaven. But in which love of Allah will be conquered the heart of the Sufi person

The sincerity and faithfulness that you mentioned, which are not completed without love. Take prayer; if there will be no attention of heart, then it will become invalid. Attention cannot be gained without love.

Many of the prayers will be thrown on the faces of the people, and these are such prayers in which there is no kind of attention of the heart that is needed.

Understand that there are two departments, and one is only for the obedience of the rules of Islamic law. It will give orders for the deeds of the manifest. And it depends upon the promise of the tongue. If any person prays in a hidden way so that people may think him good, then Islamic law is irritating to the throat., and officers of this department are learned and excellent persons, Qazi (judge) and Mufti (law giver/Muslim priest). The other department is the certification of the heart. This department checks for hidden intention, and in it there will be no accepted worship without sincere intention. Here for the correction of intention, there is required purification of heart, purification of soul, and love and affection are needed. Without love, this treasure cannot be found. The members of this department are, as per their position and status, holy persons of Allah, shaikhs, pious persons, and Darwesh and fakir persons.

- The staff of this department did not trust for any best deeds.They will suffer difficulties of the endeavors, and mystical exercises will get closeness to God. As per their cult, such worships in which there will be found comfort and ease, then it will become invalid. As well as if worship is done by intention that there will be ease at the time of the death, ease of the questions of the Nakirin (Munkar and Nakir (Arabicمن :ر ونكير) (English translation: "The Denied and The Denier") in Islamic eschatology, are angels who test the faith of the dead in their graves) and Pul Siart (easy passing on the bridge over which (in the belief of Mohammadans) the righteous will pass into Paradise, and from which the wicked fall into hell, on the day of judgment) and to get comfort in the heaven. Then also with Sufi persons, such worship is invalid. With them, each and every deed should be for the sake of Allah. With people of Islamic law, there is punishment for the manifest bad deeds and with them there is checking for hidden bad intention and thinking. In intention if there is sincerity, and purification of heart causes love. And love is a great part of Sufism.

Enam Hasan is well here. And he is not ever remembering Shakila. I thought that he would not live without Shakila. But he had become close with your aunt and with me, such that he is not taking your and Shakila's name by forgetfulness. May Allah keep you happy in both the worlds.

Your sincere

Qadim Gadri Shah

Letter No. 7

Kothi Narsing Bagh

Dholpur

12 June 1952

My dear uncle

Greetings

Received your letter.Yesterday I went to Tall Shahi, where I met one jogi (Hindu ascetic), and this jogi knows how to control the human body by the jog system. He told that body and respiration systems are like both stubborn horses. To overcome and to give training to both of them is a must. If there is control over respiration and the body, then it will become easy to have control over veins and the mind.

I have asked what the benefit of it is. He laughed and said that “With this there are two benefits. And which is not possible from any other thing.There will become a body that becomes strong and improvement of the health. There will be strong and solid, mighty of the power of intention. And life will be long. And difficulties will not remain difficulties for him. He could not differentiate in comfort and difficulty.

I have asked if there will be any operation on his body; if he will feel or not in this matter. He said that if there were to be an operation or sawing on his body or cut on his part of his body, he would not feel any difficulty in this matter.

There was one operation of his knowing person.He refused to take medicine that was required intoxicating. Then doctors try to make the part of the body that is being operated on unconscious. But that yogi did not agree. At last, doctors, without giving any intoxicating medicine and not to unconscious of the body, part have done an operation, and the jugi slept on the bed with ease and comfort, and he did not even say “oh,” and doctors were surprised. And for them it was a great thing as they did not know about the knowledge of the jog.

I have asked whether there is any effect of the season upon them. He was replied to in much the more coldly and hotly as well; fire and rain will not have an effect on Jogi. One Jogi is a great miracle of God. In appearance he is a man, but in his innermost personality, he is attached to attributes of God.

He told his teacher he was a thin person. Who walked on the open mountains of the Himalayas by covering saffron-colored cotton chader (*A sheet* is a large rectangular piece of cloth) and by wearing a small-sized dhoti (A dhoti is a traditional, long loincloth worn by men in southern Asia). He was unaware of winds of the snow. There will be fall snow on all sides, but he used to sit in one place for many hours. And there will be a condition of cold as such that the water will be frozen.

I have asked how he was living, and there was no pneumonia for him. That Jogi told that what is pneumonia? Even any illness does not have an effect upon Jogi. I told him that then there will be no death for Jogi. He told me that yes, surely there is control of the death of Jogi in his hands. He can escape from death.If he does not die, then there is no death to him. If upon seeing death, Jogi will sit in Samadhi (Samādhi (Pali and Sanskrit: □□□□□), in Hinduism, Buddhism, Jainism, Sikhism, and yogic schools, is a state of meditative consciousness), then death has left him.

I told him if I want to learn the jog methods, then how many days will it be completed? He said it will be learned in the period of a whole life of hard endeavors. And without teacher of Jog, it cannot be completed. If you have not learned sword fighting from any teacher (guru), then there will be danger to you in this matter, and there will be harm to the persons who will see you using the sword. So it is good to learn anything with the help of the teacher.

So there is a requirement to leave the house and travel in search of the teacher. And there will be different kinds of problems. Also, there is a requirement to pass many years in the service of each and every teacher. By not saying if, why, how, and hesitation. And required to follow the teacher’s rules and advice. Upon the end of this conversation, the yogi sat there, putting one leg on the other and closing his eyes. I left from there and came back to my house.

I began thinking on the way that Sufi people did not have such power like Jogi people. I have seen Sufi people wearing hot dresses in the winter. When they wear hot dresses in

ordinary seasons, then they will not be alive on the Himalayan Mountain.

Tomorrow I am going to Agra and coming back in the evening.

Yours

Zahur Al-Hasan Sharib.

Reply of the 7th letter

Jhalra

20 June 1952

Dear Rahman

Greetings

Received your letter. Nowadays I am engaged in the checking of the work of' 'Moinul-Arifin' When I would be tired, then I would call Munni, Enam, and Chunni in the

room or I would go inside. After talking and hearing their conversation, there will be no more tiredness of the mind. This is an instrument of my rejoicing. There is no need for me to go outside for amusement. Even though I could not understand Munni's talking, I will say yes to her talking.

The children are innocent, and in them there is found innocence. The prophets were also innocent. When the children grow more, then there will be a decrease of innocence in them. There will be a prevail veil. And they will be involved in the world.

From your letter, it was known that details of meeting Jogi there by you. Yes, in good jogies there will be the ability of spiritual power with them. But how is this power?. The power specialty is that until you engage in endeavor, such power will be there. One wrestler will engage on a daily basis in exercises and use milk, butter, and almonds. Then his body will be fit. When he stops exercising, then his body will not be in good condition, and the stomach will be come out of the body. There will be many illnesses caused to him. If he will be engaged in

exercise and not eat proper food, then his body will not look like the wrestler’s body, and who will engage in exercise? And who will take care of proper food eating?

This is the same condition of Jogi and Sufi persons. If they engage in exercise, then they get the result of the exercises. If Jogi left his practice or ascetic will leave his recital, then they will fall from their status.

If there is no stick by help of which they will stand, then it will not be possible for them to stand. Against it, the thing that will be a thing of purists in religion and which will be permanent. And for it there will be no fall.

Among jogies, some are such that they are having the aim of practicing alchemy, transmuting base metal into gold, and increasing life period. And take care of their body. Such jogies are away from their aim.The people of reality are not required except in reality.

Hazrat Qibla used to say that “among Hindu fakirs, jogies are good when they make a disciple, then pierce the ear of the disciple and put a big-size ring into it. Darwesh

surrender themselves to the will of Allah and are happy in his will. As well in his happiness.They do not have wish and desire in this matter. If there is any aim, then it should be to leave it. They are seeking favor from Allah. And all of them are helpers and assistants. Even though they are living in the world, they did not have relations and contact with the world.

Jogi leaves the world and lives in jungles and mountains and gets peace in these places. By living in such places away from people in silent areas, engage in jogged endeavors. And try to get full attention there.Its meaning is that they could not live in habitations, and problems of the worlds could not engage them in the practice. The higher-grade Fakirs, Sufis, and Darwesh people in the Delhi area of Chandni Chowk, or in Chourangi Street of Kolkata, are living in the loud and crowded area of the members of the family but they used to keep inside of peace of mind. They will engage in the remembrance of his friend. They will not see anyone other than their friend. On their soul and life, heart and mind, and in their each and every respiration, there will be found a

friend’s remembrance. They do not worry for health. And care of progress of health.They do not live in youth condition and maintain it for them. They think illness and difficulty are gifts from the friend. They will not run away from illness and difficulty. They desire pain.

Hazrat Khaja Gharib Nawaz used to say, “Oh Allah, where there is pain, give to Moin.” I think you have heard the name of Attar; his couplet’s meaning and interpretation are as follows.

“ Give Attar a little pain.”

They will not only bear the pain of themselves with happiness, but also they put the weight of the pain of others on their heads. They will not say it with their tongue but pass the message of special by the eyes.

The ability of the heart and safety and correction of worries and thinking, the change of ideology of life, is the first step of the stick of the spiritual life. This thing generally will be obtained by Sufi and Darwesh people by endeavors. The people of love by way of love and affection.The love and affection are eternal.There is not a possible

way to remove designs of love and affection. There will be no death of persons of love and affection.

The group lovers will tolerate each and every sadness and difficulty with happiness. In love there is engrossment, and a lover forgets himself. And they do not have care of anything.

Cold and winter season, snowfall of the Himalaya Mountains, snow-cold winds, even if there will be any difficulty of sky and earth and for which lover is kept away from them. Or by taking medicine or herbs, or by putting ashes on the body, so one who has kept his body safe from the cold, then what is the work of importance in this matter?. The lover, by drinking chasni (a large pan in which sugarcane juice is boiled.), will become careless from each and every thing. The each and every respiration of love will be fiery.Love will give full attention.

Khaja Gharib Nawaz, who said, “The heart of a lover is the fireplace of love. Whatever comes into it, then it will burn and be turned into ashes and become nothing. As love of fire is more fast than other fires.”

The fire of the heart of a lover will be diminished only by the meeting of the friend. The love will not only keep away troubles of love and comfort. But it will also clear Lover from all defects and faults.

So, Maulana Rumi has mentioned all details of love and lovers.Every lover desires to meet his friend. The death caused the friend to meet the friend with the friend. So Darwesh keeps dear for the death. He will be eagerly waiting for the death. He will not escape death. But he will have the desire of the death.

There is a change of the season here. There is today intention to go to Chilla Sharif. Mahar Noor is well.

Yours

Zabir Usmani Moini Gadri Shah

The Letter No. 8

Kothi Narsing Bagh

15 July 1952

My dear uncle

Greetings

Received your letter today.Now my health is good. There is too much heat here.One thing is there much heat, and the other thing is the stone villa, so it is very hard to pass afternoon time in it. I hope that there is no such heat in Ajmare.There will be a good night there. It is good that there are morning timings for the office.

I will come back at 12:30 in the afternoon and read Sufi books while sleeping. By reading yesterday, there came thinking that what is Sufism? Is there any logic in favor of it?

Enam Hasan and Mahar Noor are both good. I hope that Munni is reading well with much interest.

In demand of your prayers

Zahur al-Hasan Sharib

Reply of the 8th letter

Jhalara

29 May 1952

Dear uncle

Greetings

- During this season there will be a good for making gu.Damba (raw mangoes boiled with gur). Munni, by the grace of Allah, woke up in the morning, and upon eating breakfast, used to go to the school. Nowadays she herself will wake up from sleep. What is Sufism? Sufism will reach a higher grade of life. The meaning of life standard I do not mean to have to travel in a Buick and Packard car. or to live in grand palaces or to play with wealth.But Sufism is to live to some higher degree and much grander to spend life in the pure way of spending life. With love of Allah and sincere faith, purity, freedom from care from mankind, firmness, ease of mind, to get all of these with aim of Sufism. And passing of these destinations is called Tariqat (mystic way), and one is Sufism, which is love. And purpose is service of mankind.

The meaning of Sufism is to free from filth and love of the world. And to create the attributes of Allah inside of us. To be engaged always in remembrance of Allah. And such a person is called a Sufi.

There will be cures of human bodies and minds by doctors and Vedic practitioners. But who will cure the illness of the innermost?. Yes, the cure of illness will be done by Sufi persons. Out diseases of innermost are more dangerous than body and mind diseases. Disease of the body and mental will damage our health, but disease of the innermost will fall human beings from our standard of life. And create pride, arrogance, conceit, envious, greed, hate, ill will, self-praise, Tariqat (mystic path) and revenge, and these are diseases of the innermost.

Due to treatment, there will be an effect on the heart of the patient, who will be free from greed and desire. Earth and gold will become the same and equal in his look. He will think praise and criticism will be the same and equal. Due to a veil and diseases, the door that will close upon him will be opened.

When the man will be free from veils of manifest and innermost, then in him there will be created the ability of wisdom. And there will be revelation upon secrets and realities.

For the heart and inner correction, there is good company of Sufi persons than others. As well as no other source.Their company is better than others. And other than there is no felicity.

Moulana Rumi said the following in his couplet, which is as follows. “one period of company of holy persons is better than worship of no show,”

These people guide mankind. And create in their hearts sincerity and love. As well as spreading the message by source of recognizing the God and pioud in this matter.
These Sufi persons hid themselves. And want to live in unknown conditions. But mentioned by Allah. أَلَآ إِنَّ أَوْلِيَـآءَ ﷲِ لَا خَـوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
“Behold :verily on the friends of Allah there is no fear nor shall grieve.”

These are such people; about them it is said in the hadith that due to the nearness of Allah, there will be envy for the prophets and martyrs, and under them there will be spreads of seats of pearls. They will love each other without any transaction. As one person will be from some area and the other will be from another area.”

The relation of disciple and teacher is manifested. Holy persons of Allah and great Sufi persons will be its like proof of it. When they were asked by the prophet who would be such a person, then he recited this verse that

 أَلَآ إِنَّ أَوْلِيَآءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Behold :verily on the friends of Allah there is no fear nor shall grieve.”

Here in the day there will be a find ordinary loo, and in nighttime there is required to sleep by covering of coverlet. May Allah keep you happy. When will there be start holidays for the office? And holidays may be for a period of one month. So you come here along with Shakila on those holidays.

Praying for you.

Qadim Hasan Moini

Gaderi Shah

The Letter No. 9

Kothi Narsing Bagh

16 August 1952

My dear uncle

Greetings

Received your letter, and it is proud to read it. There is movement of Loo (the Loo is a strong, dusty, ragged, hot, and dry summer wind from the west that blows across North India and Pakistan's western Indo-Gangetic Plain region) from 8.00 in the morning to 12.00 at night. There was an effect of Loo on two persons here. And one of them is in serious condition.Enam will go outside upon getting any chance. He is kept in the room on the bed by force. He will weep for some time and then sleep; after this, he will sleep.

In a criminal court there are no holidays, but there are holidays in a civil court for a one-

month period. There will be holidays for criminal court if there are no crimes by criminals, and the crimes are increasing day by day. And due to its result, there is increasing work in the offices.

Yesterday evening Maulavi Sahib came to me, and about him I have written in my letter to you. In the conversation came details of your letter, and I have read your letter for him. Upon hearing the letter, he said Sufism is the downfall of the Islamic religion. It is a mirror of the downgrade of manners and spirituality. Sufism is a revolt against the Islamic religion. And an easy way to misguide the people.

He was saying there was no name for Sufism during the period of the prophet. When the Islamic religion became weak, then some wise people invented it to be free from Islamic rules and restrictions. Sufism is one creation and one invention. It is a world of doubts and unreality, and it is called Sufism, and it is for refusing Islam and for giving preference of seat against the pulpit. And for living a common person’s life. And to involve life in pastime. And not to talk in a simple

way and for doing work in a stupid way known as Sufism.

He is also saying that Sufism caused much loss to the Islamic religion. And Sufism was done to keep away a large number of Muslims from the passion of action, and sitting by keeping hand on hand is called the trust of Allah. And taking away of money without action is called content. Taking large amounts in the name of presents, which are called victories. And leaving of the prayer is called remembrance of Allah by a hidden way. The name of not keeping fast, not paying zakat, and not following orders of the Quran is called ***Fana' Fillah***. (Annihilation in Allah.) And living comfort of life in solitude is called ezlat (solitude).

The supporters of Sufism have invented many kinds of inventions for their welfare and mental pleasure. To wake up in the late night and pass night time in amusement and to wake up late in the morning time to escape Fajr prayer for the sake of waking up in the night time. And it was given terminology in Sufism as Shab Badari (night wake up). And not to take responsibility for a wife and

children and not to take care of them is called darweshi bahushi (fainting). The leaving of the Sunnah of the prophet by not marrying and not increasing the nation of the prophet Mohammed is called tajrid (unmarried status). Like a showman showing off a show to the people and having control over them is called revelation and miracles.

Maulavi Sahib is saying to me not to get involved in this problem. I told him that “I have an interest in reading books of Sufis. I have many books on Sufism.”

Maulavi Sahib said that all these books are useless. And these endeavors of useless work. The businessman should never read all these books. For you, one book is enough: that is the holy Quran. The book of Allah.In which there is found welfare and good for all people. And its message is there for each and every nation, country, and time. It is a good guide. And for Muslims in the presence of the Quran, there is no need of another book for them. There is light of the Quran on each and every part of life. One who will walk in its light will be successful.

In the Quran there is civilization, history, philosophy, manners, social rules, politics, economic systems, and rights of individuals and groups of the people, prayers, as well as details of the rise and fall of the nations.

In short, in the Quran, each and every thing is there except for the name and sign of the Sufism. Sufism is not confirmed by Hadith and from the Quran.

The meeting was held in an interesting way, and Maulavi Sahib left at ten o'clock at night for his house.

Whether you will come to Agra, I am going to Agra on Sunday. There is nothing more to mention.

Lowest

Zahoor al-Hasan
Sharib

Reply to letter No. 9

Jhalra

Ajmare

05 September 1952

Dear Zahur Mia

Received your letter this evening. It is happy upon knowing your well-being. I have the intention to go to Agra in the middle of October. And come to Dholpur from Agra.

I have read your discussion with Maulavi Sahib with much interest. There is a coming passage at arms of Maulavi Sahib with Sufi persons since a long time ago. It is not new things. Some Maulavi persons, for their personal power, somewhere enraged public feelings. Somewhere in the support of rule. And at other places by taking the slogan of Islam in danger. To worry Sufi persons always to suppress and destroy Sufi persons. Some Sufi persons have lost their lives.

Hazrat Mansur bin Hallaj was killed on the cross. His crime was that upon his condition of **fana' fillah (annihilation** in Allah) in the condition of unconsciousness, he was in the making of the slogan of ‘Anal Haq.’ Hazrat Sufi Sarmad was killed during the rule period of Aurangzeb. Upon him there was a crime that he did not use to read the full phrase of

the Islamic creed. He used to read the negative part and did not recite the affirmative part. When he was asked, then he told them that he did not see him, so how can he confirm it? At the time when the executor came there with a naked sword, then at that time he was a witness to his friend. So he was smiled.You know what he said at that time. Sarmad was said to have historical words, which are found sounding in the meeting of Sufi persons. The books of Sufism are like towers of light. He has said, “Come, come, you come in any face; I know your face well.”

Mansour and Sarmad have not given any clarification. Or did not do endeavors to make people know his thinking. But they were silent and faced their censure and went to the field of acceptance, and agreement was given to their life in the presence of Allah.

The history is witness to what complaint was lodged by Najamuddin Sughara upon Khaja Bakhtiar Kaki. And there are other examples, are there?. But if we add there is length to the matter.

You have seen how people of the manifest will give trouble to people of the innermost. These troubles hurt personal status. Or due to political reasons under the pretext of Islamic law. But Sufis in each and every condition who surrender themselves to Allah. And agree upon the will of Allah.

Sufis think each and every event of pain, difficulty, comfort, ease, respect, disrespect, health, illness, sadness, and happiness is, in short, things from the side of Allah. He thinks of the hardness of the sky, the ease of the earth, the thundering of clouds, the lightening of electricity, and the shining and burning lamp in which he will find the magnificence of Allah. Whether Maulavi did not agree that there is magnificence of Allah in each and every thing.

There are a lot of differences in the ideologies of the life of Maulavi Sahib and the Sufi person. Maulavi Sahib thinks that it is sufficient to be punctual with the pillars of manifest. Sufi says without sincerity, love and worship are invalid. Islamic law teaches worship of the manifest. And Sufi teaches cleanliness of innermost and sincerity and

intention. The worship of manifest shows good like for oral remembrance. Thinking and heart, and with abstinence, teaches to remember with sincerity. Maulavi Sahib creates fear of Allah; Sufi will be engrossed in the magnificence of Allah. And it will be the love of Allah.

With Maulavi Saheib, as per the law of manifest, it is sufficient to perform deeds of the manifest. And these are good deeds.And Sufi saying for making deeds as pious is its intention. Without good intention, there will not become deeds as pious. If a bad deed is done with good intention, like to stop anybody’s entry into the mosque so that he could not kill his enemy in the mosque, which is better than this deed that somebody incited him to go into the mosque and kill his enemy there. This matter was mentioned by Maulana Rumi in his poetry.

Maulavi Sahib warns of the fire of hell and gives the greed of houris and ghulaman and palaces of heaven. Sufi is in the love of Allah. And bless others with this valuable hidden treasure. He says hell and heaven are to reach to Allah. In short, the Maulavi Sahib

gives importance to matters as well as matters of rules of manifest. The Sufi, by leaving from manifest, reaches the real hidden and relevant matter.

Maulavi Sahib, by following the manifest and by ascetic and knowledge, tries to endeavor to get heaven. And Sufi, by finishing in the love of the friend, engages in endeavors to join with the friend. The way of the Sufi person to reach Allah is only love. Sufi is not proud of asceticism and worship as well as knowledge. Or excellence and perfection. But he is an annihilation himself in love with Allah, and he will meet with the friend.

The life of the companions of the prophet, which was not limited to obedience to the manifest, was that these persons had much love with him. Whether the love of Hazrat Owase Qarni and Hazrat Bilal, which they had with the Prophet, is called un-Islamic.? Hazrat Owiase Qarni and Hazrat Bilal were lovers. They have got higher grade status, which could be disagreed. The prophet said, “One who has love for another person, then his resurrection will be with him.” Whether

anybody, any person, cannot disagree with the saying of the prophet.

Upon following the orders of the manifest one day, the prophet asked Hazrat Umar, "Oh, “Umar, how do you have love with me?. He told him that, oh prophet of Allah, after the love of my wife and children, I have love for you.” Upon this, the prophet told him, “Oh, Umar, your faith is not complete.” After some days, the prophet asked with Hazrat Umar, “Oh, Umar, how you have loved me.” This time Hazrat Umar replied to him, “Oh prophet of Allah, after love of parents, children, and wife, riches, and belongings, and from all I have much love for you.” A prophet told that “Oh, Umar, now your faith is completed.” From this it is clear that real faith is love of the prophet.

Hazrat Gharib Nawaz said that “On the day of judgement there will be an order to special lovers of Allah to go to heaven,” and instead of going to heaven, “They will say to Allah, ‘What will we do with heaven?" The heaven will be given to such a person who has worshipped you in greed of heaven. So it is known that heaven is the wages of the

worship. And the result of love is not heaven, but the reward of love is the joining of the friend.

Sufies did not say anything. There is mention of a special name for each and every thing. For words of patience and thanks, or ascetic or trust, there are other names with Mauliavi person. Yes, it is that Sufis have reached deeper from words watched witness of original reality.

Whether Islam has not given teaching of trust in Allah. It is never that trust is the name of leaving of endeavors. Moulana Rumi also advised for the endeavors.

There is only one difference that people manifest depending on their endeavors and holy persons for Allah. A Sufi person will be away from his soul. And he will get the presence of the innermost of Allah, and for this reason he will be away from mankind. His look will be at the side of Allah. He will not look for any kind of thing from the mankind. And for this is the most bad sin.

Hazrat Khaja Usman Haruni, the teacher of Hazrat Gharib Nawaz, said, “The people of

love did not pay attention to anyone unrelated except his friend. Because the one who will be happy other than his friend, for him, he will face all kinds of problems.”

Hazrat Khaja Banda Nawaz said the trust of an arif (mystic) person will be upon Allah and not on others. And not pay attention to the others.

There will be a wide meaning of trust in Allah in the Sufi literature. And it is the aim of life. On one occasion, Khaja Gharib Nawaz said, “In reality, that person is trusting in Allah; upon knowing the pain and sadness of people, they will not lodge a complaint with anybody.”

Sufis look at the side of Allah. Whatever the problems and sadness, think from the side of Allah, and by thinking, a gift from a friend will tolerate happiness and laughing. By trusting in an unreal sustenance giver and forgetting the real giver of sustenance, which is not right. And sustenance will be in search of the men like death. There is a cult of some Sufi chain persons who think that there is a promise of Allah for sustenance. He will provide it surely. Whether we will do

endeavor or not. Some people say that to follow this order, it should be searched for substance on the earth. So upon endeavors, the result will be left to Allah. A person trusted will be not worried or sad.

Now we take content. In content, mystic ways and manners are like decisions for which there is no happiness for coming and no sadness for going it. There is good for getting, and there is no sadness for not getting against it greed. Greed is used in the society in a bad meaning. Greedy people are looked at with bad looks.

The greed is such that a person who will do endeavors to take away rights of society. His mind and heart will be worried always. And his intention will always be bad. And he has no trust in other persons. As society will not have trust in him. To get the aim of his work, he will use many sources. His special tool is flattery. He will get no satisfaction and peace at any time. If one has his sustenance in disturbed condition, then his heart will be disturbed. It means if sustenance is disturbed, then he will be in disturbed condition, but I will say that disturbing

sustenance will disturb the heart. Unless and until man is not content, he will not be satisfied.

Moulana Rumi said the eyes of greedy people will not be filled in the following couplet in the Persian language. The translation and its interpretation are as follows:

A most greedy person's eye will not be filled.
But seashell will be content; it has granules.

The thinking of Maulavi Saheb is not right. It is sure that the Quran and sayings of the prophet will teach knowledge of God and Sufism. In the Quran, it is said, “Engage in the worship of Allah as such that you get belief.” “No doubt Allah will pass in between man and his heart. For this reason, Sufi people and perfect men will pay attention to the worship of the heart.”

At other places it is said, “Say, O Mohammed, this is my way of Allah." I, myself, and others who are my followers call them toward the

way of insight. The way of vision means the way of the mystic way.”

In saying of hadith Qudsy (Hadith Qudsi, also known as Sacred Hadith, is a category of sayings attributed to the Islamic prophet Muhammad that are said to be from God but are worded by the Prophet): “I will become his eye from which he sees. I will become his ear from which he hears. And become the tongue from which he talks. become his hand from which he will hold. Will become his foot from which he walks. This position with people of Sufism will get upon destroying the personality (Fana fil zaat is a concept in Sufism that means "to die before one dies").

The peer among his disciples is like a prophet among his nation. Also, it is said if one has no peer, he will become a person without religion. At one place the prophet said, “My eyes will sleep, but my heart did not sleep. It means it will be engaged in worship of the heart.”

At one more place it is said that “My holy persons are hidden in my dome." Nobody knew them except me.

Hazrat Abbas said, “The prophet taught two knowledges. One is that which I used to say to the people by walking.It means Islamic law. The other knowledge is if I tell the people, then due to not understanding, they will kill me.” This knowledge is Sufism, or the mystic way. For disclosing this, there were attacks of war upon Ba Yazid Bustami. Hazrat Mansur was hanged on the cross. There was an issued fatwa (legal opinion) of infidelity on Hazrat Ghouse Azam. And many great holy persons said as zindiq (In modern Arabic, the term zindiq is also used to describe atheists and secularists.) and infidels.

The learned person of manifest gives importance to the worship of manifest, and the holy person prefers the worship of manifest and innermost as defective for no full attention and with them the five senses of matter and with five innermost of distressing thoughts. It means all of the total ten come to one center, and then it will get full attention. Hindu fakirs say it as Indiran.

In Islamic Sufism, the fundamental thing is that the thing of peace and action is the prophet Mohammed. When there was a

movement of peace, then prophet Mohammed was born. When there was movement of action, there was created the world. And each and every thing was created in the world by the light of Mohammed. Asfia (saints) will see all existence by this idea of look. They say all existence is a look of personality. And light of Mohammed.Either he was born in the world in any face. And any name he was given.

Hazrat Shibli explained Sufism in a better way. When people have asked him what Sufism is.? He told us as follows.

1. You will like it as such when you are not yet born.

2. Sufism keeps the heart away from unrelated things, and there is no one else but me (Allah).

3. Destruction is nasuti (mankind) and appearance is lahuti (divinity).

4. Sufi control powers. It means for senses. And to control of enfas (breaths).

5.The Sufi should think of all mankind as his family. It means he will be the porter of all of them.

6. Sufi should be away from mankind. And connected with Allah. As Allah said to Prophet Musa, “I have chosen you. for me and attached you with me.Because you see, and this is a condition of surprise.

7. Hazrat Shibli told Sufis, “They are like children in the favor of the lap of reality.”

8. He said to be careful to see your personality. Sufism is living electricity.

9. In Sufism, the sitting in the presence of reality without sadness.

Abul Hasan Qarni has made a description of the place of the realm of darkness (barzaq) that Allah told “Alst Rabbakum.” In reply, Abul Hasan said, “Bala, so your Abul Hasan is the same thing.” As per the argument from the Quran. Allah says, “Oh friend, when sending a bow, not you but me only. But I have sent the bow.”

Abul Hasan Nori said Sufism is not custom or knowledge, but it is manners. If it is custom.

Then it could be found by endeavors. If it is manners, then it can be got by learning. But it is manners.It means learning manners; it is from God. Because learning of the manners of God is not from custom and knowledge.

.He said, “To leave from all parts of the soul for the sake of Allah." And he said, “The enmity of the world and the friendship of Allah is Sufism.” To write some phrases of Syed Jumaind Baghdadi, which will be beneficial herewith. That Sufism is that man lives with Allah without connection.”

He said Sufism is that may Allah kill you by bow or by his executor.

He said Sufism is remembrance of Allah, ecstasy, and then it is not this or that. Because it will become finished away like it was finished before.

He said to know touhid (oneness of God) is as well as to know a step of him.

He said the last position of touhid is the refusal of touhid. It means one who knows touhid and then refuses is not touhid by him.

He said love is an indemnity of Allah. He said if love is there for need, then it is not love. Because if there is no need, then love will be over. He said observation is a condition of drowning, and ecstasy is killing. He said ecstasy will make all alive, and observation will kill all. And he said to forget himself in happiness; personality is ecstasy.

He said nearness and ecstasy are places of gathering. He said meditation is such a thing from which man is dying from himself.

The people have asked what the difference is between modesty and meditation. He said mediation is waiting on unrelated. And of modesty is ashamed in the presence of observation.There are two kinds of worship. And first is to live with Allah with manifest and innermost. And second is to live with the prophet, which is to follow him fully. He said thanks is not to think of himself as a personality of grace. And he said to live under the limit of zuhad (ascetic). He said the truth is that there is no salvation without falsehood. When there should be, say, truth. He said the end of patience is trust. He said

to have patience with difficulty and not show unhappiness. Trust is that the slave should become a person of Allah as he was before his creation. He said victories are that should not have enmity with fakirs. And did not compare with rich persons. Courage is that which should not keep its weight upon other people’s heads.

He said faith is that which is not change and leave. He said there are four things.

1. Generosity 2. Love 3. Advice 4. Kindness

He said willingness is that there will be left authority and think problem as grace.Fakir is a river of problems, and for the heart to be empty from difficulty. He said fasting is half a mystic way. “Repentance from cruelty and enmity." The reality of remembrance of Allah is to finish Zaker remembrance. And destroy of remembrance in the observation of related. People have asked, “What is Sufism?". He said to purify the heart for the sake of contact with mankind. And adopt the separateness for the following habit and wishes and to kill attributes of human beings. And to keep away from claiming sensual

desires. And adopt the attribute of spiritualism. And make progress towards knowledge of reality. And follow them, which will be used till the end and advice to mankind. And be faithful to the reality of the condition. And follow the prophet.

He said touhid (the oneness of God) is that to know that all good and bad is from Allah. And not to share Allah with anybody. It was asked what is fana (destruction) or baqa (construction).? He said baqa is for Allah and fana is all except him (Allah). Asked what is tajrid (separation).?.To be free from the needs of the manifest of the person as well as his innermost.

He was asked, What is love? He said that when the attribute of the beloved will become habits of the love.

He was asked, What is thinking.? He said in signs of Allah, in graces, in his promises, in attributes of the soul, in thanks, thinking is called thinking. What is sincerity.? He said that prayer is an obligation among people of Islamic law. And in the same way, sincerity is an obligation in the mystic way. He was asked how to be kind to mankind. He said

whatever is given to mankind by way of being inclined and not keeping gratitude. It was asked how to get solitude. He said when they will be free from soul. He asked who is dear in tolerance. He said darwesh, who will be agreeable and accepting of the will of Allah. He was asked whose company is required.? He said one who will do good for us. And if you have made a mistake, then he will forgive your mistake. He was asked what is good from loud and cry.? He said weeping upon weeping. He was asked who is a slave. ?. And one who will be free from other people's slavery? He was asked what a disciple is?. And what is desire.? The disciple is that person who lives in politics with tolerance. And desire is that which is in favor of Allah. He was asked, What is humility.? To rest and sleep on the earth.The like illegal than legal is a mistake of a learned person. Going toward destruction from living is a mistake of the ascetic. And going from merciful to miracle is a mistake of a mystic person.

When is Maulavi Sahib upset with revelation and miracles? When there is any habit by a prophet, it is called a miracle. When it is done by a holy person, it is called a karamat.

When it is done by a Hindu person, it is called Istaraj (raising). There is mention of miracles and karamats in the holy Quran. See event of prophet Musa.Bibi Mariam was not a prophet, but there were happenings by her karamats. Her miracles are found in the Quran. So in this condition, the refusal of Karamats is the refusal of the Quran.

Maulavi Sahib, tell whether the hand stick of Prophet Musa was not turned into a snake. Whether there was not a cure of ill persons by prophet Jesus. Whether dead persons were not to become alive.

True informer (the last prophet of Allah) by revelation was given information about the happening of the more than 1000 matters of revelations. Whether it did not happen by him, many thousand miracles happened by him. This is the great miracle of the prophet that he made thousands of people as persons of karamat (miracles). Whether Hazrat Umar did not command the Muslim army from a distance of many thousand kilometers. Whether there are or are not happening karamats (miracles) by his followers at the present time in the world. You can take the

example of Hazrat Gharib Nawaz. He is among the sons of his genealogical and spiritual link of Hazrat Ali Ibn Taleb. His life is witnessing that many thousand karamts (miracles) were done by him.The great karmat (miracles) from all is that by coming to India, he made many thousand persons as human beings and perfect human beings.

He was given the title of Hindal Wali (saint of India). Still, there are many thousands of miracles happening from his tomb. This is not a show of magic because prophets were given miracles and holy persons were given miracles for proof of truth.

The learned persons of manifest as per showing the truth of their arguments of witness to the people and have done preaching of the Islamic mission. From holy persons, pure persons, and shaikh persons, miracles were done by them. And due to the effect of miracles, people put their heads to observation and have tied them in chains of love to them that there will be no freedom till the time of judgment.

Well-wisher

Mohamed Khadim Hasan

Zubair Usmani Moini Gadri Shahi.

The Letter No. 10

Kothi Narsing Bagh

24 September 1952

My dear uncle

Upon presenting kind regards I submit that received your letter many days ago. And now loo is less than before.But heat is still is there.The rain will expect soon this year.

I have read your letter carefully. And able to know many new things.But could not able to know to reach Allah and there is required wasila.?And what do you mean by wasila.

God is for all.Whether person should be pious or bad.Man and woman Muslim or Hindu Parsi or Christian black or white.God will see all of them. And hear our talking. He is near

than our main vain. He is present and witnessing. And he is creator so to reach him by mankind what is need of wasila.?When we reach on the roof then there is need of steps.But this matter of world of resources.

With prayers, fasting, hajj, zakat then what is required other wasila to reach Allah. And prayers, fasting, hajj, zakat are itself our guides.They take us from darkness to light.They save us from bad things and take toward good. So what will be big our guides than them.?

How far your book is comlpeted.Shakila is good. She is eating morning and evening medicine ‘Khimira Gavzaban’.Chunni and Enam are remembering you very much.

When you have intention to visit our place.Shakila and Enam are saying salam to you.

Truly yours

Zahur al-Hasan Sharib

Reply to letter No. 10

Jhalra

Ajmare

13 September 1952

Dear Zahur Miya,

Received your letter.During this period I was busy very much. I am arranging life details of Khaja Bakhtiar Kaki. Hazrat Baktiar Kaki's full name is Khaja Qutubuddin Bakhtiar Kaki.He was chief caliph and successor of Hazrat Gharib Nawaz. And he was peer of Hazrat Baba Shaker Ganj.

There was no authorized book of Hazrat Bakhtira Kaki available in the Urdu language. And to fulfill this requirement, I have written this book. May Allah make it possible that Hazrat Bakhtiar Kaki accept this low service by me. And readers get benefits from this book. The book 'Kitab Qutub al-Aqtab' is about life details, perfection and miracles, sayings, manners, and biography. This is the first book in this matter.

In the light of new research and revelation, as well as there are traditions duly corrected, which were famous on the tongues of the people in the wrong way and which were thought as not authenticated.

For writing this book, there were passed by me many books reading upon them. I have been able to know that Khajgan of Chist, who was done endeavors of religious, manners, knowledge, and deeds, and by this way, teachings of the prophet and companion's knowledge and manners in inheritance passed to the people of India by the good way of obligation.

It was seen that Allah for the holy persons of Chist was reserved for preaching and advising, education, guidance in the right way, and ensuring these services for them. They left an example by their talking and manners. A higher-grade example. And its effects are still there on our civilization and culture. Ideas and thinking. Knowledge and literature.In our poetry, there is effect in finding each and every part of our life.

There is my thinking that their teachings, which can face for materialism, race, and the

demand for power in this period. And in endeavors of our daily life. And to keep our inside peace and provide much matter, and which is our capital.

The books will be completed by the grace of Allah. There is much attention paid by me in the book. All attention is for this matter. The reply to your question is left over. Here is a must for your prayer: fasting, charity, and hajj are the best wasila. And by them we can get heaven.But in Faqiri there is one big wasila of Shaikh; it means peer, who is a guide in the way of Sufism. The meaning of peer work and discipleship is called a pledge and to keep our hand on the hand of the peer and make a promise.

The companions were pledged on the hand of the prophet under the tree. And this pledge is known as the pledge of the tree. The pledge of the companions with the prophet is the start of the pledge of the peer and disciple.

Upon finding you truly so I have tried your best to understand why Sufism is a must in this matter. And what is gained from it. It's required to know its big relevant matters by you. Peer and disciple are really in a

relationship of a spiritual way. This relation is not broken even after death. This is a link of love. There is no morality to love.When there is no morality to love, then how will there be an end to its link?. Disciple work is to follow about the ways so that he can live a pure and sincere life. And adopt its new life's new ways.

Disciple work is to hand over himself to another person. To ask forgiveness for his mistakes. And to keep away from the bad manners. And it is not easy. As well as to make disciples. And to take care of the manners of a disciple and as well to act on its rules is not easy.

The disciple work is firm agreement. And to follow on it in the beginning and on trial time, disciple work is a safe place from sins. And it is fort of the religion and faith. It is said by Hazrat Gharib Nawaz that "Unless and until there is no training, then there will not be a found destination." For a disciple company of the teacher is a must from all things.

Hazrat Gharib Nawaz used to say to his disciple that the company of pious people is

better than pious deeds. And the company of bad persons is better than bad deeds. Moulana Rumi advises the company of the good persons.

Company of the good persons brings good
In bad person’s company is found bad only

For a company of holy persons, Moulana Rumi said as follows.

The period of the company of holy persons
Is good of 100 years worship without show

In it there is no doubt that for a disciple, the company of a teacher is most beneficial.

There is a saying of the prophet that with a lonely person, Satan is there, and with two persons, he will be far away.”

For a disciple, it is very good to leave desire. Hazrat Gharib Nawaz said, among people, wise fakirs are those who have adopted Darweshi and have no desire. Because in it, desire is no desire. And no desire in desire.

Against it, careless people think it right for wrong and wrong treated as right.

So wise is such person who will leave desire of the world. And adopt indigence and no desire. And by leaving desire and follow no desire.

The disciple should leave greed and longing and without leaving greed and longing there will not get aim of diamond.Allah himself said " One who leave sensual desires then his place of stay will be heaven."

One who have got knowledge of Allah then he will not follow for greed and longing. And he does not have any desire and he does not have wishes with him. And he will not ask question.

One night Hazrat Ba-Yazid Bustani was seen Allah in his dream in one night and Allah asked "What do you need Ba-Yazid." And he told him " As per your will." Then Allah told him "As you like me in the same way I like you also."

The sign of the people of knowledge is leaving .without leaving nobody could not

find even smell of knowledge of reality.wealth and capital, respect and status, fame and greatness, as well as position. All these are great idols.Which have stopped many persons to go to way of Allah.The mankind is blind. And they are engaged in the worship of the idols.In reality these diett have become mankind. And real leaving is to take away the love of these idols from heart.Our prophet Mohammed (peace be upon him) has said "Leaving of the world is root cause of all worships. And love of the world is cause of all mistakes." And leaving is not possible without love." The love is gift of Allah. And which will not be given to anybody."

Hazrat Sarmad said which is as follows.

The heart of love is the path of Allah
Were burning with the sorrow of butterflies.

The love without special devotion of Allah which could not be obtained. So for disciple there is required service and company of the teacher.

The order of Hazrat Gharib Nawaz is for correction innermost and there is required a contact of the perfect spiritual master. Fana

fi shaikh, fana fi rasool, fana fi Allah, and fana fi baqa and for which there are stages. (annihilation in the personality of the shaikh, prophet, Allah, in the condition of the destruction and living.)

The spirutal master of Hazrat Gharib Nawaz Khaja Usman Haruni said about Nafi Asbat that not to see nafi himself. And asbat is to look allah. Because nobody could not able to see Allah. So there is require to doer of negative for negation. Otherwise there is no use in this matter.Think only this that if there is personality of Allah is there then we can get aim. The student will be blind in the beginning. When there will be help of peer and favour of Allah.Then he will get eyesight then he can see.What will be seeing is that which be ignore himself. And to see his spiritual master. The disciple should live always in thinking of his spiritual master. With this there will be found status fana fi shaikh (annihilation in the personality of the spiritual master). There is required full faith upon his spiritual master.He should never not show hesitation in any order of his spiritual master.

There is great event of Hazrat Gharib Nawaz that when his spritual master Khaja Haruni went in the direction of idol place then many of his disciple have left him by thinking that shaikh is visiting idol house. When he was reach idol then Hazrat Khaja Gharib Nawaz with him there.

The friends of attributes were left him there.But friend of the personality with him.Gharib Nawaz did not paid much care about where his peer is going.? And why is going.? In other words Khaja Usmani has called Gharib Nawaz inside of the idol house. The graces which he has got from his spiriutal master are bright like day light. It is required that orders of the master should be accepted by the disciple. Shaikh Saadi said" One who accepted then he was become successful to get his aim. And got his purpose. And one who has not done this was away from the purpose."

The disciple should obtain complete faith. He should not worry about poverty, distress, and the purpose. And he should not be concerned about his heartbroken status. And free from hardness of the heart. And instead of it,

chairty and generosity, selflessness, and sacrifice. And which is a must. As Allah said, “They are selfless upon their souls if they face hardness.” Unless the man will not spend this thing, which he keeps it much dear to him. Then he will not reach a higher grade of status.”

Allah will take an examination of mankind. There was given an order to prophet Ibrahim to sacrifice such a thing that was dear to him. He began thinking about the thing that was most dear to him.

At last he was able to know that he used to keep much dear to his son Ismail. He began the arrangement of the sacrifice of his son. When he used the knife on the neck of his son, then he found one sheep instead of his son. He was left over perfect in the examination of Allah. He was firm in the trial of Allah. He obtained higher grade status. The Sunnah of the prophet Ibrahim was to become a must to follow by the nation of the prophet Mohammed, peace be upon him.

Hazrat Maqdum Ali Hujari, who is well known with the title of Data Ganj Baksh, said, “Upon the man, there is no thing harder than

the usage of his soul, and leaving away from a friend is not harder than anything. Allah made a key of all good deeds of the prophet. There is an order of Allah that says, “Never reach for welfare and spend much as such the thing which you keep dear.”

There will be the fine nearness of Allah and eternal life by the spending of the soul. And to follow the orders of Allah and, by doing so, to be obedient to his friends and be ready always. And by leaving our desires and soul. No doubt these are difficult things.But for true students, these things are a must. Upon reaching this place, then selflessness is a glad tiding. And as well as this is a new message. So in this matter, Data Ganj Baksh has said, “Selfless, which is leaving of fate, is in actuality real fate.

One person came in the presence of Moulana Rumi and requested his advice. He said, “My son, if you want to hear, then hear. This work is like spending the soul. If you did not do it, then do not hear speeches of the Sufi persons. And except for it all, speeches are absurd. Those who sacrifice of the soul will get this position.

The selflessness is an important thing in this. The person who desires anything. And get it and hold it.Then surely Allah will forgive him.

It is a must to know by you that there are two kinds of selflessness. One is in company, and the other is in love. In the selflessness of the company, there will be one kind of sadness, and against it, if selflessness is done in favor of a friend, then there will be comfort and much happiness. In the night when enemy people began endeavors to kill the prophet. So the prophet went with Abu Bakr toward to the cave of Hira from Makkah. This was a dangerous time. The number of enemies were more. And very powerful. They were determined to take the life of the prophet. In that dangerous event, Hazrat Ali, who put his life in danger and did not hesitate, he slept on the bed of the prophet without any worry. The enemy group persons were thinking that the prophet was sleeping in his bed. The sleeping of Hazrat Ali on the bed of the prophet that night, which was like the sacrificing of his life for the sake of the prophet. It was true selflessness. It is difficult to get such an example. At that time there

came one verse in favor of Hazrat Ali. And its translation and interpretation are as follows.

The verse from the Quran that describes “Someone who sells their life for the sake of Allah and is then affectionate towards Allah's servants is Ayah al-Baqarah (The Cow) 2:207:

The selflessness for bread and substance is an ordinary type. Brave is such a person, one who will done selflessness of his soul and life.

There are such people of Allah who are in love with Allah. And they destroyed their life. And they remain a witness of the friend. They live in that thinking. And their each and every action for others.

Their standing, sitting, talking, eating, and resting, in short, his action and his movement. And for his love if there will be a disturbance of witness, then there will be a loud and cry from their existence. If there will be no thinking and no remembrance, and for it there is their death, on this matter.

There is a story of one Darwesh that he went to meet one fakir person. On the way,

Darwesh heard that the birds were saying that such and such fakir, to whom he was going to meet, had already died. Upon hearing this, he was surprised. As he has passed away long distance, it is not proper for him to return. By passing the way, he has reached the place of the fakir person. He was seen that fakir was sitting in good health condition and alive, and he was safe. He was surprised in this matter. He told the fakir that he had heard news of his death on the way. But you are living. Fakir told him whatever you have heard was correct.Really, there was a death that happened. I was away from the remembrance of Allah for some time. From this story, you understand clearly that each and every work of the fakir will be as per true intention and for the sake of Allah.

There is one story that one Darwesh told his wife to take bread to Darwesh who was living on the other bank side of the river. When the wife of the fakir was reached with bread at the other bank side of the river, she was seen at a higher level of the river and told the fakir in this matter. It is difficult to cross the river. That fakir told his wife that

when you reach the riverbank, say, “For the sake of the fakir, who did not have marital relations with his wife, give me way.” So she stood at the bank of the river; she had repeated such words, so there was a way in the river. And that woman crossed the river safely and securely and reached there. She gave bread to the fakirs who were sitting there. They ate bread, and they asked her how she crossed the full-water river. She said the words by herself. The fakir told her, When you reach the river, then this time tell the river, “Oh river, give way for the sake of the fakir, who did have bread during his whole life period.” The woman was surprised that her husband had sex contacts with her many times. But he said he did not have sexual contact and that Fakir had eaten bread to his full stomach before her. And saying that he did eat bread during his whole life period.

In short, she was reached at the riverbank, and she said such words as told by the fakir person. And there was found a way in the river. She was reached safely to her husband. She has asked her husband, What is this reality that you both have spoken falsely?"

And in spite of it, the river was given way to me. Her husband told her that “Among both of them, nobody told a lie." I have not had sexual contact with you in my whole life for the sake of my soul. But was done for the sake of Allah. That fakir did not eat bread in his whole life, not for his soul, but he was eating bread for keeping the remembrance of Allah.”

From this you can see how important intention is in this matter and how much it must be acted upon. So to have intention with truth. With good intention, bad work will become good work. And with bad intention, good work becomes bad. So to have truth of intention is a must and necessary. And prayer or fasting, charity, zakat, hajj, or any other deed, whatever the purpose but there is a required good intention.

The prayer of Allah without intention and obedience to Allah is only standing and sitting. And fasting is stravation. Zakat is praise.Charity will become a demand for power, and hajj is a tour and travel. For a disciple to have the right and correct intention. And as well as to have sincerity is a

must. If intention is right and there is true demand, then one can reach the destination.

There is a strange thing about becoming a disciple in which you have to surrender life, wealth, and faith. In short, to surrender all things to the spiritual master. There will be no wish and desire of the disciple. Whatever there is will and wish of the spiritual master is, and that will be the exact will and desire of the disciple. The peer’s education and teaching are guiding lamps of the disciple.

Disciple is like dead in the living hand.He should follow the spiritual master and act upon his ways for getting a real aim. There will be no witness without endeavors. And without difficulty there will be no comfort.And without search, nothing will happen.

Yes, now I am ending this letter. Nowadays the weather is very fine. I used to go in the evening time to Chilla of Hazrat Gharib Nawaz. Munni is good, and she is going to school daily. My kisses to Enam and Mahar Noor.Prays to Shakila.Your aunt saying pray to Shakila and kisses to Chunni. May Allah help in your works. And make you happy.

Well-wisher

Servant Gudri Shah

Letter No. 11

Kothi Nursing

Dholpur

Date: 22 October 1952

Dear uncle

Received your letter 8 or 10 days ago. And during this time I have read it many times. And read it carefully to understand it.It was known that you are writing a biography and the book’s preface of Hazrat Qutubuddin Kaki. It was pleased to know in this matter. As well as worry in this matter.Happiness is that you have got the felicity of writing the book of Hazrat Qutubuddin Kaki about details, events of blessing, biography, and

preface. his sayings, teachings,, sermons, his thoughts, Sufi thinking, and advice, clarification, research, and arrangement of search and finding, and which is added in the knowledge in this matter and which is new. But there is worry that you are already weak, and it may happen that due to thinking day and night about the book, writing will leave a bad effect on your health.

I have understood that the link of disciple and spiritual master is spiritual type. It is clear that spiritual master clear filth of the disciple of innermost. And always clear zinc of the mirror of the heart. Then he will save the heart of the disciple from sensual desires. As well as he will keep away from the look of fraud of the world and education and advice.

You have written that before reaching the status of perfection, the disciple will become blind. Then there will arise one question here how and in what way can a blind person hold the finger of the spiritual master? What intercessor he should be used to get by a spiritual master. How should he know that peer is a perfect or not perfect person.?

My friend Latif Sahib, who used to tell me that there was a passed away 18-year-old after becoming a disciple of his spiritual master. Now he is searching for another spiritual master. I have asked him why there is change and cancelling of old spiritual masters. He told me his sons have become adults. And have finished education.In spite of saying sometimes in the presence of spiritual for employment of them, Peer Sahib could not be able to get employment for them. He used to say that there was influence of him upon English officers. But in the present time, nobody is not hearing his saying.

He was saying that if Peer Sahib is not effective, then what use is he? If his peer will be effective, then he will have contact with officers and ministers. Then there was found employment for his sons.

The second thing was that he was given many thousands of money to Peer Sahib, but when there was dealing of one small contract, he was told by Peer Sahib for his recommendation of him. Then he was refused.If Peer Sahib is effective in reality,

pious, and has influence, then it was not impossible that he will not get a contract of 4.5 lakh rupees.

Lateef Sahib is saying Peer Sahib should have much influence on managers, ministers, and officers because it will be helpful for the works of the disciples. He was told by his Peer to call at the house some ministers and heads of the departments for tea time or dinners, and he will bear all expenses in this matter.But peer sahib did not agree to this matter.

Lateef Sahib was telling that in this modern time, Peer Sahib should have knowledge of new methods and new thinking, which is a must for him. He was saying this thinking of Peer Sahib as an intercessor of taking man to the God is wrong and as per modern aim and requirement. There will be the responsibility of the Peer Sahib to intercede for man to God, as well as he should take responsibility for taking the disciple to ministers and higher authorities. To help the condition of the economy of his disciples as well as to improve it. From disciples or sons of the disciples if

they face unemployment, so then he should help them in this matter.

Lateef Sahib is saying he is searching for another spiritual master. And with old Peer, he will have his connection as per his need and requirement. As per the skilled job, he will pay him money in this matter as gift money to him. But to get employment for his children. And to take their share of property out from the custodian. And to get him one good contract job. And arrangement of marriage of his daughters at good family members. These matters are not under the control of the old spiritual master. In all these matters, there is a required effect of the personality. But that Peer Sahib did not have time from his night wake-up time. He used to be engaged in hearing sama meetings. And he was also engaged in saying of ‘Allah’, ‘Allah’. This is his life schedule. On each and everything he used to say to be agreed upon in the will of Allah and there is required will of Allah always. These phrases are on his tongue. He used to talk very little. When there was a discussion with him upon getting the chance to talk with him, then he used to say that wealth, land, and women will

not keep sit in peace to the people of the world. Come to that, when a big person visits him, then he also says about guidance in the right way. If that person is a judge, then he will advise on justification. If there is a higher officer, then he will advise keeping away from bribes. He will say to them to take care of the rights of his subordinate employees.

In short, in this modern period, he used to talk about old matters like love and affection, sometimes about trust in Allah, and sometimes about patience and firmness. And sometimes give teaching of hope and dishope. Sometimes he used to recite poetry from Diwan Hafiz and sometimes poetry from the Mathnavi of Rumi. But he does not talk about any good thing or work.

In view of the above, Latif Sahib is saying this time he will select upon much thing. First he will check with how many great persons Peer is having his contacts. Whether he will ignore work of recommendation or not. Lateef Sahib is saying to him there will be a benefit from new Peer Sahib that his sons will get jobs easily. And his daughters will be married to

good family members. He will also get good works of contracts.

Upon hearing this lengthy conversation of Lateef Sahib, or understanding it as a lengthy lecture, I have asked him whether he wants to keep two peer persons with him. One for fulfilling his aim and purposes of the world. And other peer for fulfilling his aim and target of the other world. Upon hearing this he was laughed at, and he said, Yes, brother, there is need of it. In the same way to reach Allah by intercession, so for the daily works of the world, which can not be done without intercession. Now I have to see who the peers of the big persons are. Faith is blind.The devotee who has faith in the thing that may be right or wrong. And for it he will be ready.So it is good if he will find such a peer who has with him devotees of big persons, ministers, managers, higher authorities, hakims, doctors, advocates, engineers, professors, etc. as disciples; then what can be said in this matter?

They will not ignore performing work even if it is not legal and will perform upon his one signal for his happiness.

Lateef Sahib said with that peer, each and every work that is stopped could be done easily. When peer will be done with such a large number of works, and there will be much more benefit, then what is this great work to give him some amount in thousands as a present to him? For the welfare of the other world, there is fasting, prayer, hajj, and zakat, which are sufficient. So it is required to make intercession for the welfare of this world.

I have asked Latif Sahib why he is angry with his present peer and how and upon what basis he has become his disciple. Upon living with his disciple for a period of 18 years, he is now leaving him like second goods and searching for a new peer for him.

I have read for him your two letters and told him about conditions and restrictions for the disciple. You are disciples, so upon you there are conditions that are applicable. Latif Sahib said that he had become a disciple with happiness. And there was no pressure upon him.Some persons who were disciples of the present peer. And who praised him. They have asked me to go in the presence of the

peer. In those days I was in worry due to the problems of the family. There were many cases running in the civil court. There was not much time that passed after the death of his father. There was a problem of sponsorship of the younger brothers and their close relations, who want to become guardians of them and their properties and personalities. On the other side, he was trying to become their sponsor for property and personality. When these problems were running, at that time her wife was becoming ill, and Hakim and doctors were given their final reply of no recovery. Nazir and Muneer, who were disciples of the peer before, took me in the presence of the peer. Upon hearing of the court cases and illness, he said to me, Do not worry. There will be a look of favor from Allah. From that time he began going and coming in the presence of Peer Saheb.After passing of some time, all court cases were settled in his favor. He had become the sponsor of his younger brothers. He was taken all properties of them. white and black came in his hands. His wife was becoming well. Upon the advice of Nazir and Munir, he became a disciple of Peer Saheb.

He told this was his start and beginning time of his disciple work.

Lateef Sahib said at that time his sons were small and there was much property with him. There was not any kind of economic problem. But now his sons were grown up. There is a problem of jobs for them. And his property is almost finished away. And whatever is remaining that is gone under present law.

Now Peer Sahib is saying he could not do anything. So in such a condition, to search for a new influential Peer for his intercession, then what will be done?

In your opinion, whether by becoming a disciple of a new Peer, can he remain a disciple of the old peer or not.?

Whether there will be a spiritual link of Lateef Sahib with the first Peer Sahib will remain or not.?

Please inform me how far you have completed the biography of the Hazrat Khaja Qutubuddin. If there is an added cover picture of the tomb of Hazrat Khaja Qutubuddin, then it will be good.

I went to Qaiser Bagh yesterday evening. Maharaja Sahib is asking you. How are you? And where you are living. When will he come to Dholpur? I told him he will be living in Ajmare. At present there is no program for him to come to Dholpur.

Enam Hasan and Mahar Noor are well here. My love to Maha Noor.

Truly yours

Zahoor Hasan Sharib.

Reply to Letter No. 11

Jhalra

Ajmare

15 November 1952

My dear Zahur Miya

Your letter was received many days ago. I used to engage daily in the book work. There are some traditions that required correction, which is a must and necessary. Unless there will be no correction, it is not possible for correction of the years. Such a kind of book will not become authentic in research work. So I am engaged in these endeavors and trials. There is success in this matter due to the help of Allah.

In the present research and study of the tradition, which has become authentic due to the finding of the tradition on the tongues of the people. Like the year of birth and details of the date of becoming a disciple and getting a saintly dress and benediction and events during his stay in Delhi. And his marriage, sons, and arrival to Ajmare. And making details of the disciple of Baba Farid, year of death, age at the time of death. In short, no part of life was left unexamined in the book. Now know that the whole book is ready and some small portion of work is left.

The student how should catch peer’s finger and catch whose finger in this matter, and

this is a delicate question, but it is not difficult.

Each and every student of reality will have his share with somebody. He will get his share at its time. The identification of a perfect spiritual master is that by living in his company, one should forget the world and remember Allah. And there will be devotion to good acts. The heart will be moved from bad deeds and adopt good deeds. So think that in the company of such a person, if he will get all these things, then think that person is a perfect spiritual master and holy person. If he has his share with him, then he will make you his disciple, and otherwise he will refuse you in this matter.

The searching of your friend for another peer is not working. Whether he has thinking school of the peer as employment exchange. And he is thinking of peer as head or as director of that office. If Peer is happy in reality, then he will not see him in trouble, and without his saying, there will be no courage of innermost and seeking of his help and there will be done each and every work smoothly as well as good and well. But this

thing will be done when the disciple should have correct faith in his spiritual master. And he should have complete faith in his spiritual master.

Discipleship and the work of a spiritual master are not business or combined company for mutual business dealings. Or the work of the disciple and the work of the spiritual master do not distribute worldly gain among them equally like a cooperative society. Such a person who wants to become a disciple of his spiritual master for gaining worldly gain. Then the disciple is a man of the world. He is a merchant. He for the name disciple and respect degrading. In the same way, if a spiritual master expects from his disciple or from the world to keep any desire or need of benefit from the world, so in reality he is not pure. But he is a person who is misleading the people, who will be drowned in the water, as well as he will become the cause of drowning his disciple in the water. Peer is not the name of wearing a colorful dress or increasing the length of the hair on his head. The discipleship is not reciting verse Fataha on the sweets, and this is not custom.

The discipleship is a big agreement. And is a big intention. In which there will be required truth, love, and then there will be elegance. And when there will be found elegance, there will be not found impurity. When there will be no more impurity, there will be no more hurting, cruelty, hatred, jealousy, misery, envy, or greed. And the heart will become like a mirror.

But all of this will happen due to the care of peers. There will be attention of peers when there is true demand of the disciple. And right faith. And there will be a connection of love.

The person of desires will not be the person of Allah. And a person of the peer will be a person of Allah. If there is refusal, then it is sin. By bending head on the house of peer, then will be found power and dignity. There is sufficient peer, prophet, and Allah.

There will be one peer of the disciple, like one husband of the one faithful woman. In the same way, like a disciple will have one spiritual master. In the present time, to demand from other is there for which there is

a system. There will be many disciples of one spiritual master.

One who went away from the order of a peer or from a peer, then he will be away from grace. Hazrat Khaja Gharib said that “The real religion is to follow the spiritual master. And for him, in the obedience of innermost, he is like a way. And guide of Allah. The religion is sincere, and not different and mixrd are for stop. And sincerity is for progress.Those who are disciples of attributive are not perfect and firm in faith. And those who are connected with personality are real disciples.

There are two kinds of disciples. customary and real. cutomary is the one who got the cap and Shajra (geneogical record) from peer. To have true faith in the peer. And follow his order.And to believe if peer say night to day or day to night. And be firm on the order of the peer. And be away from such things that are prohibited by the peer.

The real disciple is that he should be as per the movement and stay of the peer. He should not move and stay against the practice of the peer in any condition. When peer will

see truth and reality in disciple, he will wear him saintly dress. And advise him to remember Allah and think and advise for meditation. Ask him to sit in solitude. And upon practice of endeavors and mystical exercise, make the disciple like him. And think of him as the same image as him.

Shaikh Saadi said about disciples that “Discipleship is that in presence or in absence, he should take care of obedience and respect of peers." Present in the presence of peers with soul and heart. And to keep away from acts of show. For unity he should engage day and night as per the sayings of the peer.”

There should be a must for discipline for respect of the peer and without respect and manners, the disciple could not get near the peer.

Moulana Rumi said, “A man without manners could not get the grace of Allah.”

There will be no found greatness without the service of the peer. Those who find it by service of peer only.When Hazrat Gharib Nawaz was attached to Khaja Usman Haruni,

he was in favor of excellence with devotion. And he lived for 22 years in the presence of the peer. And he was alert in the service of the master always, till, as such, he was not given rest to his soul even for some minutes. Wherever Khaja Haruni traveled, then Khaja Gharib Nawaz used to carry his sleeping bag and travel tiffin on his head. This is a very hard task. But what was the result in this matter? Hazrat Khaja Usman Haruni, upon seeing such of his service, has given him such greatness and grace, and for which there is no limit and account.

I hope that you have heard the name of Hazrat Shaikh Shuhabuddin Umar Suherwardi, and from his Sufi chain of Suherwardia was started. He was a famous holy person of his time. He is spiritual master of Shaikh Saadi, and his books, Gulishtan and Bostan, you might have studied. Hazrat Shaikh Shuhabuddin Suherwardi, like Hazrat Gharib Nawaz, was done service and obedience of his spiritual master. Hazrat used to go on a hajj pilgrimage by keeping the travel bag of his spiritual master on his head along with his peer. And come back in the same way. At last, upon seeing this, his

peer was given to him, graces that are not ending.

If you want to learn respect from a peer, then learn from Hazrat Gharib Nawaz. There was much respect for the peer in his heart.

This event of one day that he was sitting with his companions. And he was saying something about a mystic way to them. When his look fell on the right side, then he would be used to standing. The persons who were sitting with him were surprised that Peer was standing many times. And to whom he is paying respect.Upon asking, it was known that there was a tomb of his peer at the side. When he looks at the side, then he will see the tomb of his peer. So he will stand for many times.

There is an order of Khaja Gharib Nawaz that the disciple should not do a little excess of the order of peer. Whatever peer said about prayer and recitals, then he should hear it carefully and act upon it so that he will reach the position. Where peer is helper of the disciple.Peer will advise of the thing that will be the perfection of the peer.

The service of the peer and seeing of the peer is itself one worship. So Hazrat Gharib Nawaz said for people of mysticism, seeing the five things is worship. 1. Parents and sons. 2 To seeing the Quran. 3. To a learned person with dignity. 4. To look at the Kaaba in Makkah. 5. To look at the side of peer and doing his service.

Hazrat Gharib Nawaz said, “I have seen in the book ‘Marifatal Murideen’ in which it was written that Shaikh Usman Haruni said, ‘The person who will perform the service of his peer in the good way, then Allah will give him 1000 un-bored pearls palaces, and there will be written worship benefits of 1000 years in his record of the deeds.

There is an order of Hazrat Gharib Nawaz that “It is compulsory for a disciple that whatever he will hear by the tongue of the peer, then he should act upon it. And engage in the service of the peer. And live in his service. If he is unable to do continuous service of peer, then he should try to endeavor in this matter.”

There is told one event of Hazrat Qutubuddin Kaki by Hazrat Baba Farid that one time he

was engaged in nafil (superrogatory) prayer, and at that time Hazrat Gharib Nawaz has called him, and then he discontinued his prayer intention, and he told yes, he is present.

One zahed (ascetic) died, and somebody saw him in the dream and was asked him, “How was Allah’s dealing with you?” The ascetic told, “Allah forgave him. Zahed told, “He used to engage day and night and did not take rest at any time. But Allah did not accept this act. But the reason for salvation is that he used to do service for his peer. So for this reason, there was an order of Allah: “As you have done the service of your peer and left no negligence, so we have forgiven you.”

It is required by the peer that he should give his hand in the hand of his peer.The hand of peer is intercession to reach Allah. When there will reach any problem and difficulty to the disciple or any fear, then he should refer to the saintliness of his peer.

There should be no objection of any kind to Allah and the peer. Whatever there will be seizure, grief or comfort, struggle and effort. So upon this there will be no objections. And

he should be accepted and agree. And have patience with happiness. He should not object to a peer’s sayings and acts, conditions, and attributes. Whatever he will see, then see the same and be silent.He should always engage in the peer’s manifest and innermost usage. There will not be anything found without faith in the peer. He should see all conditions, sayings, conversations, and manners with a look of devotion. If he is not such, then he is not a true student. He is not a real disciple. As well, he is not a student of the mystic way. For a disciple, for every victory and success that will be found by his peer, then he should feel its effect from the side of his peer.

The work of peer and discipleship is not work and control of anybody.The diciple who is rebel from his peer will be as such that he is rebel from Allah. There is not his shelter at any place. The peer who will make his work his occupation and key to the aims of the world and want to have benefits of the world in disguise of peer then he is not peer. But he is not only a person of misguidance, but also he is a person who misguides others. The peer who himself has his own wishes, then

how will he fulfill the desires of the other people? One who is blind, then he will not guide other people. One who is involved in greed and longing, position, selfishness, then how will he correct defects of other people? And his mirror of heart is having the effect of zinc, then how he will be clear effect of the zinc of the hearts of other people.

With Sufi people, the worship in which there will be a show, which is not worship. The worship that is done with the intention to remove difficulty and problems, comfort and ease, good name, comfort, and pleasure, which is fraud. And in reality, it is an idol worship of the innermost. Which is not called reality. This is with student and amystic persons is exactly an idol worship.The worship that is done for greed and purpose is show. And such worship did not reach Allah.

Kufar Majazi (unreal believing), Gharib Nawaz said this is much of acts and customs of habits and from which need from mankind praise and fame. It means in between him and Allah to know mankind as a source of fulfilling his desire and wishes. And keep hope with them for victories. As this act is

unrelated to Allah. So coming of such thinking in heart is an idol worship.

In short, discipleship and peer work are very difficult. This relationship will be based on faith, interest, fondness, and love.

What is this matter that a son will get property of many lakhs from his father as an inheritance? He will forget his father in some days.If he has done good, then he will perfrom on the 3rd Fatiha, the 10th day, the 20th day, the 40th day, the 6th month, and the annual death anniversary ceremonies and provide food to some persons and some amount he was given in charity in the name of his dead father. Then he forgot him.

But one disciple did not used to forget his peer.In life or after death, a disciple used to be engaged continuously and equally in the service of his peer. He will bring fame to him. And he will work on the mission of peer for his obligation. And in it he will find peace and comfort.

By writing this letter, I was tired, but there was such a matter that there was desire of heart to continue writing and not stop it.

It is my intention to go within 3 or 4 days to go to Sarward Sharif for some hours there.

In Sarwad Sharif there is the grave of Hazrat Khaja Fakheruddin, who was the son of Khaja Gharib Nawaz. The place is good.At that place there will be found peace and comfort to mind and heart.

To say Shakila after my supplication to continue to take medicine. And if needed, take the injection. My much love to Enam Hasan and Mahar Noor. Mah Noor is well. And she is going to school daily.

May Allah keep you in good conditions.

Truly yours

Qadim Hasan Moini
Gadri Shah

Letter No. 12

Kothi Narsing Bagh

Dholpur

Date 01 December 1952

My dear Zahur Miya

Received your letter many days ago.I think daily about writing a reply today or tomorrow. In today's and tomorrow's thinking, most time was passed away.

During this period I went to Gwalior for one day.In Gwalior there are the tombs of the light of Hazrat Ghouse Ali Shah, Hazrat Khaja Khanoon, and Hazrat Change Shah Sahib. People say that these tombs are well known for favor. It is heard in favor of a living person if a person died, then how he will cause favor.?

Many persons prohibit visiting the graves. I have seen many persons visiting the graves, flowering, and praying there, thinking it not good. But they think this act is not as per Islamic law, and in any kind, it is not less than idol worship. Hindus are worshiping idols, and Muslims are worshiping graves. And grave worshiping is not less than idol worship of any kind.

Asghar Sahib is against visiting the grave, and he has been opposing it for a long time. One time he and I went to Agra. We both went here and there.In the evening we went to the grave of Hazrat Syedna.

Upon reaching there, Ashgar Sahib refused to visit the grave. I went there; he was sitting in a tonga (a tonga is *a light two-wheeled vehicle used in rural areas of India*.). When I come back, then he laughs and says, “Tell me, doctor Sahib, what you have asked from Syedna Sahib. And what he was given to you.” Then Ashgar Sahib began saying that he did not believe in the issue of the intercession or mediation.

He was told that Mahmud of Ghazni destroyed the Somnath temple. If he was to become alive and come here, then he would feel much sad, worried, and unhappy to see that Muslims have built so many Somnath idols. And maintaining them, and they have even sacrificed their faith also.

Asghar Saheb declared that to visit the graves of the prophets and holy persons is illegal in clear words. He also said that by going to the grave of the holy persons to seek

the intercession of the prayers there, it also is shirk, which became legally equivalent to kufr (unbelief). He said that going to visit a grave is a downgrade of manners and helplessness. weakness, feebleness of the Muslim community, as well as compulsory downgrade of the spiritual-ness. He was saying that when a man died, then he would become earth. And so a heap of soil will not fulfill our needs and wants.

Muslims are wandering here and there, leaving the right knowledge; God is the one who hears and sees. He is present and unseen. He has the keys to the earth and sky. He was not born by anyone and not given birth to anyone. or there is nobody like him.

The Christians have made Jesus the son of God. And began worship of him. Hindus began worshiping goddesses and gods. The Muslims who perform five daily prayers and who say, “We pray you. And seek help from you only.” Now instead of Allah, who is one, they began worshiping graves. And began lighting on the graves. As well as began putting the garlands on graves, it means putting the flowers on the graves. And

spreading flowers there. As well as began prostrating of the graves. And began asking needs from the graves.Asghar Sahib said how it is sad the nation that beat the band in the world that itself became a worshipper of the graves. As grave worship is not less idol worship.

Ashgar Sahib said that the place at which he was standing, where he was seen gathering with many thousand people there, the name of this gathering was given by worshippers of graves as Urs (annual death anniversary), and this kind of gathering used to happen in all corners of India and Pakistan nowadays. The economic condition of Indian Muslims is very bad. Upon this there were huge unnecessary expenses of the annual Urs celebrations. The amount that is spent by Muslims on annual death anniversaries with their happiness. And if it's half the amount, it will be used or spent in the construction work. Then in a few years later there will be a change of condition of the Muslims.

The wise nations used to spend amounts on construction, open schools, and establish hospitals, orphan homes, widow centers, and

libraries. On a cooperative basis, open if not big or small commercial units. Due to the mercy of Allah and due to their efforts, they will get success and improvement as well as spend a respectful life in the world.

Afterward, Asghar Sahib addressed me and said, “It is a matter of regret that, like educated, good-thinking people, knowing the condition and events of the world, history details, as well as knowing information of the economy and deep political matters, you are not kept away from this pressure in this matter. See it that you are present here, and some time before there was a bouquet of flowers in your hand and you were removing your shoes at the steps of the door. What happened inside I do know. But I understand that you have done flowering work of the grave. And kept a flower crown on your head. Then you have prostrated yourself before the grave. Then you have stood there, looking at the side of the grave, and made supplication there. I was surprised to hear this.I have asked him, When you do not believe in visiting the graves, then how did you know all these customs? Then I have asked him whether you have visited any tombs and have

seen people performing such formalities. Upon hearing this, by smiling, he said, “Doctor Sahib, this matter is true that in some period, but it is to be said that in the period of ignorance, I was like you and used to go along with my father on each and every Thursday without a gap to visit graves. On that day there will be used to spend waste of petrol 2 or 3 gallons. One time I visited Badayun along with my father. In Badayun there are many tombs. There is a tomb of Sultan Arifin in Badayun. One time I visited Panipat along with my father. And which is in eastern Punjab.The tomb of Shamsuddin Turk is in Panipat. And he is Turk Panipati, and Hazrat Alauddin, who is a generally said by people as Saber Saheb’s caliphate.

I told him that he has much information in this matter, so he laughed much and said, Still, what you heard from me. In his childhood, the atmosphere of his house was such that in the week there would be held a recitation of verse Fataha one time in the period of five or six days. On Thursday, father used to visit the grave and spread flowers on the graves. And used to distribute sweets and used to put flower garlands on the tomb and

pray for them. And make supplications for him. Ask me to make supplications there.He will prostrate the grave. And ask me to do kissing the grave and the meaning of it is prostrate.

Then I have asked how there came to be changes of thinking and cares in him. He said when father died. He continued his studies and at last passed the B.A. examination. He has had the habit of sitting in good society since the beginning. And now then knowledge has guided him. And to some extent there was an effect upon him from the society, and there were changes in this matter. In those days, for him, there was fondness and interest in the national service. The best source of national service and development of step is the interest of local politics.

The center of local politics is municipality .So he was submitted papers of a local municipality member’s election. In his constituency, there was his competition with one person who has passion and education, and there was no such hope of success for him in the election of the municipality. May

Allah do good to Shaifuddin upon seeing his worry and problem of not succeeding in the election; he was taken to one holy person, and that person treated him with much manners. Upon knowing his condition, he was given one recital, and he promised to give one talisman and asked him to come after Friday prayer and take the talisman from him.

I have asked name of that holy person. He told me his name is Haji Maulana Bashiruddin. And he is living in the next street of Tikonia bazaar.I told them that I have understood this. And I know him. But is Aamil (**Aamil**) who guides **people** in the cure and reversal of magic spells) person. He used to write and give charm and talismans and he used to read recitals. And he is not a fake person.

Then with me Asghar Sahib asked the meaning of Sahib Dil, and I told him it was a fakir person. There are a lot of differences between a fakir, a maulavi, and an aamil, like earth and sky. He asked me, How do you know the difference? I told him one time my uncle wrote details to me in his letter. In

short, whatever may be in that election, he was successful due to his supplication and blessing of recitals and of his talisman. Then there began going much in his presence. I have asked him how much of that amount of his service he was taken from your side. He asked Dam (wages). I told him yes, dam or wages. Upon this, Asghar Sahib told that he was paid to that person Rupees 250 to him.

Asghar Saheb told that “After that he began going in the presence of him. And while living in the company of Maulana Sahib, he was able to know many issues.

That Moulana used to say that Allah is one and to worship him alone. And do not believe in any other partner with him. Except Allah, do not prostrate to any other personality that is not legal. And if it was legal, then it was legal to the parents.

Moulana Abdulla used to say that worship of the graves is not legal.He used to say that at the present time there is required personality of the Hazrat Umar bin Qattab.He was an admirer of King Ibn Saud of Saudi Arabia. He used to say that he was removed from the root of the grave worship from Arabia, and he

was done important as well as great service of the Islamic religion. He was re-created a soul in Muslims again in the unity of God. And its result is only the worship of Allah. As dead souls worship dead persons. The live persons only prostrate their heads before the living God. And from him only seeking help. And have trust in and surrender all of their works with him.

Asghar Sahib said that he heard Maulana Abdulla Sahib say that Sufism made the Islamic religion weak. And which kept Muslims away from Islam. Which brought peer sahib in place of God. His each and every act, which is against Islamic law and orders of Allah. And Quranic advice tried to praise in this matter. Its result was that Sufi persons began dancing upon the music of dhol (The dhol is a double-sided barrel drum that is a type of percussion instrument). When there was came before them ordinary couplet of poetry. But any verse of the Quran that could not make soft and lenient in his hard heart. If there will be a reading of the Quran, but he was not interested in this matter. This is strange matter. And all this is effect due to the teaching of the Sufism.

The disciples are in the practice of kissing hands and prostrating before Peer Saheb. But Peer Saheb will sit on his chair and smile in this matter. There is no respect for prayer and fasting. In short, injustice and freedom from Islamic duties is called Sufism.

- Asghar Sahib said that due to the company of Abdulla Sahib and his teaching as well as preaching, there was an effect upon him, and he had become a true worshiper by his soul and heart of Allah. He was stopped from going and coming back from the visit of the graves immediately. He said that in his look there was no more left dignity of height and decoration of the tombs and there was gone its importance and higher grade value with him. Now he says he is not from tombs and shrines and from Chilla (Spiritual practice: A Sufi practice of solitude and penance known as Chilla-nashini. The word chilla comes from Persian and Arabic, both of which literally mean "forty".) But he said he is from a mosque, Islam and from it there is left greatness and dignity in the Islamic religion.

The mosque is a house of Allah. One who visits the house of Allah, then he will find

good and blessing from there. Allah will not reject supplication of anybody. He used to say that mosques were centers of Islamic teaching and preaching. In the mosque there will be performed five times prayers, as well as there will be found teaching lessons of the Quran, Hadith (sayings of the prophet) and Islamic jurisprudence. The prophet’s mosque, whose foundation was laid by the prophet, was the capital of the Islamic kingdom and the secretariat of the Islamic empire. In the compound of this mosque, the prophet used to live in one room. In this mosque there will be held meetings of the prophet.

Asghar Sahib said that there came a time to reorganize our mosques again. If Muslims gather, at least for Friday prayer and discuss and settle down our dealings in this matter and check our country's political, economic, and educational matters by mutual advice and counsel and weigh it and check which will be part of the democratic system for the Islamic religion is support and helping it. And for this there will be a great achievement in this matter.

After coming back from Gwalior, my health condition is not well. By Allah’s grace, Shakila is well. Enam Hasan used to accompany me on my evening walk. Whatever he will find anything on the way then he will used to demand for it.Mahar Noor is becoming much fatter nowadays. Say salam to Aunt. My love to Maha Noor. No more to write further. Please remember in your supplications.

Lowest

Zahoor Hasan Sharib

The reply to letter No. 12

Jhalra

Ajmare

Date: 07 December 1952

Dear Zahur Miya

Received your letter.You have visited Gwalior, and I have visited Jaipur. It was good that you have visited the tombs of Hazrat Ghouse Gawaliari, Hazrat Khaja Qanun, and Hazrat Changa Shah. Upon sitting in the shop of scents, then there will be some smell. And upon sitting on the shop coal, then there will become clothes black.

I also visited the tomb of Hazrat Ziauddin many times. The tomb is famous for many favors. Before leaving Jaipur, I have completed the book ‘Moin-al-Aqtab.’ Now, by living in Jaipur, I have made a decision for the second edition of ‘Moin al-Arifin’ upon new research, criticism, correction, and setup, as per the new method of compilation and margin work and the new up-to-date edition.

Regarding biography books of Hazrat Gharib Nawaz, there are about 2000 books in Urdu and Persian languages. In biography books it is surprising to see that there are not more than dates of five events. In those books are found words, unclear statements, and controversial traditions, which are found in

abundance. In such a condition it is difficult to reach a correction result without a search.

The spiritual ruler of India, Hazrat Khaja Gharib Nawaz, is a springhead holy person and a learned person of religion. And holder of Islamic religion. He was born in the year 530 Hijri, corresponding to 587 A.D. He arrived as per the order of the prophet. He has visited India five times. He was blessed to have Ajmare as his residence. Sultan Shamsuddin of Delhi has much devotion to Khaja Gharib Nawaz. He was married as per the following of the order of the innermost of the prophet. There were born sons to him. He was left the world on six Rajjab in the year 627 Hijri.He was buried in the room in which he died.

He was a learned person of his time as well as an excellent personality. His message of Sufism, which is alive with his name now and will also remain in the future.

His doctrine is free from discrimination, narrow-mindedness, and narrow looks. If he was said to be a great endeavorer, great reformer, and great preacher.

Khaja Gharib Nawaz is the founder and supporter of Sufi civilization in India. And due to the mixing of the foreign culture, there was created such a good and lovely civilization that its earth is India, but its flowers and water and color are from Khurasani. This interesting civilization is recognized as India's standard civilization. Its effect is deep and could not be removed, which is not possible. The important features of this civilization are q, trust, hope and dis-hope, firmness, love, solitude, endeavors, thanks, meditation, sincerity, truth, k, manners, equality, knowledge of God, supplication, m, remembrance and thinking, patience, and faith.

What is that thing that forces many lakhs of people to come and prostrate their heads in the court of Khaja Gharib Nawaz? What is that thing so people come in groups and groups in the cold, hot, and rainy seasons, and which brings in the court of Khaja Gharib Nawaz.? Women, men, young and old, rich and poor, healthy and ill persons will come there for needs, wishes, and desires in the court of Khaja Gharib Nawaz and fill with the

edge of hope with longer-lasting flowers of aims and objects.

You yourself have seen that at the time of the annual death anniversary (Urs), many thousands of people come there by covering long distances. Some of them will be in a standing position, and others will be holding the door handle of the trains. Some will come by sitting on the sleeping bag and face difficulties and problems of the journey on the way with happiness and joy. Upon present in Ajmare, we will spend thousands of rupees in the court of Khaja Gharib Nawaz. This amount will be spent by such people who treat the amount as equal to their own life, and if they lost one penny of it, then they will search for it for hours. Yes, those who will need work, then they demand money. And money is their beloved.

Then what is the reason that they will come into the court of Khaja Gharib Nawaz without limit for Khaja Gharib Nawaz for nn and cooking food, c, flower garlands, and scents and by giving to Qawwali singers, poor, fakirs, and needy persons who think this charity blessing and felicity for them?

Whether Asghar Sahib did not know it,? It should be asked by him why it is.? Is this not usage of Khaja Gharib Nawaz.? There was a passage 700 years after leaving the world by Khaja Gharib Nawaz. but coming of the people is more than the life of him.

The tomb light of Khaja Gharib Nawaz is m of the mankind. His spiritual favor still is found in the same way as in his life period. With his blessing, some people are benefiting. Like the same in his life period of manifest.

The emperor Akbar visited the tomb of Khaja Gharib Nawaz by foot there and submitted a bouquet of flowers of devotion. And who constructed one mosque in the compound of the shrine building. And which is called the Akbari Masjid. The emperor Jehangir was present there and provided cauldrons in the shrine building, and the emperor was present in Ajmare and constructed one grand mosque of marble stone. Still, it remembers his name there. This mosque is called the Shah Jahani Masjid in Ajmer.

Shah Jahan’s daughter, Jahan Ara Begum, who was a devotee of Khaja Gharib Nawaz and who wrote one small book about the

biography of Khaja Gharib Nawaz in the Persian language, was also translated by me (Mohammed Abdul Hafeez) into English. Its title is well known and famous as ‘Monis Arwah, and Princess Jahan Ara Begum, who was given sweeping by her eyelashes in the court of Khaja Gharib Nawaz.

Upon seeing by yourself how many buildings were constructed in the shrine area.Some person is constructing one building. And someone else is giving it to the Awqaf (Endowment) of the shrine properties. Some other person is compiling a biography of Khaja Sahib. And someone else is naming his shop and factory in the name Khaja Gharib Nawaz. Someone else is writing a book of praise of Khaja Gharib Nawaz. In short, each and everybody is trying their best to get closer to Khaja Gharib Nawaz. And the other is thinking sufficient for his favor and kindness for this world and the other world.

To be asked by Asghar Saheb why it is so.? As Khaja Gharib Nawaz is not living at the present time in this world.Then what is the matter that people are visiting tombs in large groups and presenting there?

The thinking of Asghar Saheb is wrong that when a human being dies, then he will mix in the soil, and he will become a patch of the earth. There is no death to the soul of the body, but there is death to the human body, which is mortal. The soul will always be alive and immortal even after separating from the human body. With the life of the soul and its special senses, we will live with it. So upon death for a human being, there will be found to him, by a spiritual way, feeling, sense, wisdom, knowledge, and consciousness by way of spirit in this way. There is no doubt that by the death of the human body, there will be found wisdom and consciousness by way of spirit. The soul, upon being freed from relations with the human body, will become more idiosyncratic and sensitive.

Upon death there will be found higher-grade and position wisdom and consciousness to the soul. From it will happen extraordinary matters. The power and strength of the soul, which will become strange power and strength. The holy souls go to realms (spirits *are the native inhabitants of the worlds of Sky)* that will be attached with angelic attributes, and there will be found in

them angelic effects. Their knowledge and wisdom and consciousness for usage in the world will be veiled and covered, which will not be found.

There will be full connection with the grave. It can travel wherever as per its wish and desire. It will be found in different places and in different conditions. In it there is no doubt that souls are in usage of consciousness and wisdom. The people of witness, holy persons, and prophets were having strange usages and blessings' experiments as well as equally witnessing this matter.

Hazrat Shah Wali Allah Muhadith Dehlavi said, “The soul, when leaving the relation of the human body, goes to its original taste. and will be attached with angles. And get angelic attributes. And share with them in their works. And usually such souls will engage in the spread of Islamic creed and help the party of Allah.

Now you are able to know that the soul has got wisdom and consciousness of the knowledge.

There is life after the death of manifest, which is a higher grade, so after death there will be no disconnection of the relations. We can get help from him, and he is still also our intercessor.

Now you are able to know that the soul has wisdom, consciousness, knowledge, travel, and usage. Now to understand issues of consciousness, which will be no more difficult. The prophets and holy persons are in life manifest and are intercessors in between mankind and the creator. They are helpers in the manifestation of Allah. In the life of manifest, there will be favor of company and blessing by them to mankind. And from existence and courage and usage, intercession, mediation. From there will be fulfillment of desires and difficulties of the mankind.

HAYATUN ***NABI***...Rasul-ullah (Sallaho Alaihe Wassallam) is alive in his grave. From Aayat 2/253, it is proven that the martyrs are alive, and the holy persons's conditions of life and death are equal and the same.

Imam Ghazali said, “From the person there will be possible mediation in his life, then it is possible from him after his death, which is correct.”

Mediation of students of reality is different from general people. The general person's mediation and, for complaints, the difficulties of the world. But from salik (a follower of Sufism) of reality and student of reality, not only do they get mediation from peers and holy persons in the life of the manifest but also upon their death. They get favor and complaints from the difficulties of the world and for desires and wishes they could go in their presence. And ask for the aim of the worlds.

They, in their life of manifest, and in their death, think in travel mysticism as mediators. And from him, the benefit of spirit, benefit and help. And for the achievement of aim and to open the door of victories and for the joining of Allah with their souls, by attention towards their souls, get favor and help. And in this way and by this mediation they will reach their destination.

A large number of muhaddit (a collector, or compiler, or reporter of Muhammadan traditions; a believer in tradition; one well versed in the hadis) who are agreed and accept mediation and intercession. They mention graves of holy persons and prophets as places of acceptance of the prayers. And visiting the graves of the holy persons they think are the cause of favor and blessing and the cause of settlement desires and wishes.

There is a tradition by Abu Huraira that the prophet said, “Allah said to the prophet Adam that if there is any required need, then use the meditation of Panjtan Pak in my court. The prophet said we are Panjatan (The Ahl-e Bayt). What is Panjtan Pak? The Holy Five include
Prophet Muhammad (PBU), Hazrat Ali, Hazrat Fatima, Hazrat Hassan, and Hazrat Hussain (peace & blessings upon them all). The Holy Five are also referred to as the People of the House—Ahl-e Bayt, also transliterated as Ahl al-Bayt, depending upon the Farsi or Arabic root. And are in a boat of salvation. Those who have a connection with us, then they have cleared, and one who has turned from this boat was killed. One who

required need from the court of Allah. And for him it is compulsory to make our mediation in the court of Allah."

Imam Jurzi said, "On the grave of the prophet there is accepted our supplications. At the graves of holy persons, as per the condition of the request, which is acceptable and approved."

There is a tradition reported by Hafiz Allama Ibn Abdulla that during the rule period of Hazrat Umar Faruq, there was a severe drought. One person went into the tomb of the prophet, and he said, "There is severe drought, oh prophet of Allah, take care of the nation." And to that person the prophet was given information of the end of the drought condition in his dream.

There is a tradition reported by Imam Shafi that the grave of Hazrat Imam Musa Kazim is best for the fulfillment of the desire."

Imam Shafi, who agreed about intercession and mediation of the graves. He himself used to benefit from the graves of the holy

persons. Imam Shafi’s intercession and blessing of the grave of Imam Abu Hanifa, which is confirmed.

Ali bin Mamoon said that he had heard by the favor of the tongue of Imam Shafi that he used to get the favor of mediation from the grave of Imam Shafi. He is getting blessings and visiting his grave continuously. When there is a required need, then I will be used to performing two rakats of prayer. Then, on his grave and with Allah by mediation of Abu Hanifa, he used to make supplication. Then immediately my supplication is accepted,

It is known by Allama Hijar that, like other learned persons of old and new periods, who used to visit the grave of Imam Abu Hanifa with the intention of mediation and blessing, benefit, and prayer for restoration of health.

Well-known muhaddit (A **muhaddith** (Arabic) is a scholar specialized in the study, collection, and interpretation of hadiths, which are the recorded sayings, actions, and approvals of the Prophet Muhammad) Ibn Abu Hatim Ibn Khiban said, “When there will be calamity, it will fall upon us; then we will

go to the well-known city Mashhad and reach the shrine of Imam Musa Kazim prayed by the mediation of Imam Musa, and then there will be no calamity." And my supplication was accepted. I have done such an experiment many times.

In this way there are many events there for the explanation of them in detail; there is no space here. In the earlier ages, there are many proofs of the events of intercession and mediation, and this was not limited to the personality of the prophet in this matter. But it was in connection with graves of companions of the prophets and holy persons in the Middle Ages that there was found mediation, intercession, and help, and it was a system in the three periods of time.

The early muhaddiths who believed and were active in mediation and intercession of the people of graves. This is legal and allowed as per Islamic law. They will say it in a clear and sound way.

Among the followers of the group of muhaddiths, who have differences and discrimination and harsh treatment and violence with Sufi people, but in this issue

they were followers of the same rule of conduct and way.

Allama Juzi, who was a famous muhaddith, wrote in his book “Ahid Qatri,” Extend your hand to me due to excess of asceticism, which created a special condition upon my heart of pleasure and taste. And that condition left from me for some reason. When I was upset with its correction, there was increasing my worry. Then I have paid my attention toward the graves of holy persons. And I have done mediation due to the favor of Allah, the first thing that was lost by me due to the blessing of the people of graves I could find with me.

From this it is clear without doubt and suspicion that to get mediation and help, blessing and intercession, the holy persons and graves of pious persons.

To think it is not legal to kiss the graves is not right. And discrimination and psychology, which keep man from reality. So it is required to think it with a cold heart. The companion of the prophet used to think each and every thing of felicity. And from it get a blessing. They used to collect spit, washing water, and

perspiration. In short, they think all things are pure and a blessing.

After the demise of the prophet from the life of manifest. His armor, staff, sword, seal, dress, and moui Mubarak (the blessed or sacred hair of Muḥammad, which is preserved as a sacred relic), clothes, his companions, and lovers, who were used to keeping them carefully and safely and showing them to the people. By putting the mumubarak and clothes in the water and giving that water to the ill people, they get recovery from diseases.

There was a dress of the prophet with Bibi Aisha, and he used to show it to the people. And said this dress was on the body when the prophet left this mortal world. Hazrat Anas has slippers with him, and Hazrat Abdul Salam has with him the cup of the prophet. In that cup, people used to drink water for blessing. Then the cup was taken by Abdul Aziz for blessing and felicity. Hazrat Um Salma has Mumubarak. When somebody is ill, then she will put it in water and use it to give them, and they will get recovery soon.

Now there is a rising question of whether the belongings of the prophet are holy. and after the demise of the prophet, when people keep such things as blessings and get blessings. or whether the grave of the prophet is not holy. whether people could not get blessing. As such, from graves of imams, which is written as above, people used to get blessings.

So the grave of the prophet is a must, and important is the stream of favours and blessings. And for this reason, Hazrat Abu Ayub Ansari has kept his head and told Marvan that whether he did not go to the place of the stone. From this it is known that it is in reality the nearness of the grave that is nearness itself, the nearness of the prophet. Hazrat Ayub, who has put his head toward the foot side of the prophet.

Hazrat went to the mount of Uhud in Madina on the graves of martyrs. Also, he went to the general cemetery of Muslims, Janatal Baqi. And also he went to visit the grave of his mother. He said, “To visit the grave from which there will be remembrance of the death.”

In short, going to the grave is not only Sunnah (practice of the prophet), but it is also fulfilling the order of the prophet. And from it, not getting favor, blessing, and mediation are not Sunnah of the companions and not the practice of the Shafi school or method of imams. And saying this act is wrong and unlawful Islamic is just like keeping away from reality.

The sun rises on a daily basis, whether some see it or not. There will be its light whether some person sees it or not. And its light spreads.If bats will say there is no light of the sun, then what is the mistake of the sun?

If anybody will not see favors and blessings of usage of the manifest and innermost the holy persons and not try to get benefit from them, so who is responsible for this mistake? Their favors continue even after the end of the life of the manifest. As per the same, which were found in their life of manifest. Now it is the luck of the person to know it. And get the benefit of it. There will be accepted supplication surely at the graves of holy persons.

The fund, which is spent on the annual death anniversaries (Urs), is not a waste of money. And tomorrow they will say the amount spent on the Hajj pilgrimage was a waste of funding. Then there will be no reply for them. As well as they can say the zakat amount is a waste of the funding. So nobody can stop them.

Urs is a ceremony that keeps alive the remembrance of holy persons. To keep remembrance of holy persons and elder persons is a custom of living nations. The Christian people used to celebrate the anniversary of Jesus Christ on a grand level. Hindus celebrate Dushera in the name of Ramchnder Ji. In the West, for authors, scientists, poets, holy and elder persons, which will be held on death anniversaries. Meetings will be held in which there will be arranged speeches. There will be a broadcast of special programs. There will be published special editions of newspapers and magazines. From all such things, he will be remembered for him and his name and works.

In the world, no nation could have lived without revelation from their holy persons and elder people. By bringing their works before people, then they will know and follow their methods. So there will be fondness and interest in the people. This publicity will be most helpful and the amount that will be spent on this is exactly spent on the important works

What is Urs? The celebration of the annual death ceremony of the holy persons is called Urs. The death of the fakir is good for the fakir. Fakirs will meet with his friend by death. Fakir’s friend is Allah. Upon meeting with a friend, there will be an increase in the spiritual power of the friend. On the day the fakir will meet his friend, then from that day there will be an increase of his general spiritual favors and blessings. The Urs is custom by which there will be reach, favor, and blessing of manifest and innermost to the general people from holy persons died. If there will be no celebrations, then general people will forget the names and messages of the holy persons of Allah.

With the help of Urs, they will be preaching their works and messages. Then there will be fondness of following the way shown by them to the people. There will be created in the people a passion to correct spiritual and manners. There will be recovery to improve higher-grade life. For the dealing endeavor of reaching a higher grade, life will be the work of construction, and for spending any amount for the construction work is not waste.

The biography of holy persons and holy achievements, and pure events of pious persons, which must be for the progress of the national group. It is the duty of the present and future races to keep their names, works, and remembrance, and by following them, to get welfare and progress.

Young persons of the present time, by reading books of Saint Paul, John, Martin, Luther, Shakespeare, and Milton, know more details, but they do not have information of their elder persons. This is a sign of our downgrade.

No body objected to the reorganization of our mosques. It is seen that Asghar Sahib is treating mosques and shrines as enemies of

each other. The real matter is that mosque is having its place. And dargha (shrine) has its own place. If there will be a reorganization of mosques, then it will be very good as it is in reality, it is an organization of Muslim nation.

It was known that Asghar Sahib is as the opposite of Sama hearing. Then such a person is the opposite of practice and effects. Or his habit is not feeling good and dejected. The Qur'an describes how Allah created Adam: "We created man from sounding clay, from mud moulded into shape..." (15:26). And prophet Dawood was given miracles of melodious voice known as ‘Lahan Dawudi’.

The prophet was heard singing, but he also asked in this matter, and the prophet went to Madina from migration to Makkah. Then girls sing Sama song. At the time of the construction of the Quba Mosque, he was singing together with his companions in Madina. At the time of the construction of the prophet’s mosque in Madina also, he recited the completed couplet.

Hazrat Imam Ghazali said, “If there will be no movement to anybody with a musical mode, then he is defective, and he is away from his

moderate habit and away from spiritualism. And so in his nature he has much impurity, as you know, the subject of the topic affects all persons.

There is an order of spiritual master of Hazrat Gharib Nawaz that says, “Sama is one secret among the secrets of Allah. During the Sama meeting, there will be an M in between the slave and his creator. There is nobody who has the power to stop us from hearing of the same meeting. Nobody did not stop us. I am praying to Allah that our disciple and our sons may hear Sama till the time of judgment. and for the people, Sama, nobody did not get victory. How many peers have heard Sama? If I leave Sama, then I will become a sinner and a quack.

There is nobody that condition of manners, and there will be an effect of the place on dignity HQ. One thing there is must in one condition and state and obligation. And in other conditions it is prohibited and harmful. The same condition belongs to Sama. and for eligible persons to fulfill conditions that are legal and permissible. Also, it belongs to

blessing and good. But for not eligible persons, it is not legal and harmful.

Hazrat Sultan Mashaiq said there are four kinds of Sama. legal and illegal.mubah and makro.

If the listener has much interest in reality. So in his favor it is m. If interest is toward him, then it is not legal for him.

So it is known that regarding hearing of Sama good or not good, legal or not legal, which depend upon effects and conditions of external.

There is dependence of the Islamic law upon laws and worship of the mystic way upon laws of the mystic way. The worship, as per Islamic law, requires cleanliness of the body and dress and direction of the Qibla, which is a must. For worship of the mystic way, purity of heart and attention are a must. The Islamic laws depend upon orders of manifest and mystic ways upon the innermost.

The condition of Sama depends upon worship of the innermost. Sama’s M is source is in original the voice of Kun. For this voice of

Kun’s song of intoxication, which was provided to the souls given existence of S. and from them was asked to say bala(yes).

Sama is a remembrance of the first song. And it is a renewal agreement of the eternal. The sound of the songs, which turn students of the mystic way toward spiritualism, then spiritualism to Tanzania. It is a must to follow the rules of SAMA. Hazrat Junaid Baghdadi said in Sama there is a requirement to take care of three things.

1. Zaman, the listener should have satisfaction that by leaving thinking and all relations to gather all thinking on one center point, then after being free from H, they should listen to Sama with much interest and fondness and join in Sama.

2.The place should not be a general way of the people.

3. Brothers, disagreeing people of Sama, dry type of ascetic people, proud people, rude people, should not be there. as there will be reflection of bad thinking on the people.

There are some required things as follows.

1.Should sit ablution and by using scent.

2.The beginning of the Sama should be done with verses from the Qur'an and blessings on the prophet. Mamshad denuri said that one day he had seen the prophet in his dream. I have asked the prophet of Allah whether you think Sama is bad.? He said, “I do not think anything of it as bad. but tell people of Sama to start and end with Sama.

1. To be sitting in the same meeting with respect, in silence, and in a calm position. Not to do any movement that will harm the people of the same meeting. There will come disturbance in their attention.
2. There should be a think of barzaq of peer so that there may be no mistake.
3. Keep temperament in peace and comfort as possible. And not to disturb and shift the passion. to control the heart so that it should not become out of control and rule.
4. To follow standing in the meeting, people must
5. By understanding words and the song’s reality, then m it upon the beloved of the reality.

Yes, now ending this letter. Whether you are coming soon here.? If possible, on each and every Thursday. And otherwise come here as per your own time.And get a chance to then visit the grave of Hazrat Sarfarz Sahib. In Dholpur, the grave of Sarfarz Sahib is known for favor and blessing. How is Enam Hasan? May Munni is going to the school regularly. For Shaikila, I am sending Khaimra Abrahsam from Hakim Arshad Wala. Which will be sent to you by any person coming to your place.Now, may Mahar Noor be doing many fun things.

May Allah keep you happy and good.

Mohammed Qadim Hasan

Zubari Usmani Moini Gadri Shahi

Letter No. 13

Kothi Narsing Bagh

5 January 1953

My dear Zahur Mia

Received your letter with instructions. Which is proud for me.There is a delay in reply as I went to Agra.

From your letter, it was known that the comprehensive personality details and popular aspects of the life of Hazrat Gharib Nawaz.

It was known from your letter that each and every minute of the life of Hazrat Gharib Nawaz has brought a new message to the community. He was a lover of Touhid (unity of God) and of the complete follower religion of Islam. And he was done for revival of the Islamic religion.

Due to the effect of emotion, I have written 3 couplets, and one of them is presented with duly translation and interpretation in English as follows.

Lover of Murtuza, lover of the Karbala martyrs
And in the lineage of Panjatan Pak is Moinuddin

The day when I was going to Agra, I told Lateef Sahib about him. I have written you in

my letter. He was met at the bus stand. I told him to meet me upon my return from Agra. There is a need to show you one letter. He asked me whether there is any important matter.I told him when he reads it, then he will know in this matter.

Yesterday evening, Lateef Sahib came and asked me to show that letter. I have given that letter to him. He began reading the letter and began smiling.Upon finishing it, he told me that there is all responsibility on poor, helpless disciple. And peer sahib is free from responsibility. Whether in our present society can one get right without duties. The peers of today avoid performing the duties. And engage in the battle of demand of the rights. They are in demand of power and dignity.

He began saying that at present, discipleship and peer work had become a permanent occupation. The people are of the innocent type. And needy persons are blind. And in which there is success of the peers and peers are making many disciples. And used to spend life upon presents of the disciples.

Lateef Sahib said peers of the present time have started shop work on a permanent basis. But there are only the signs boards left. They have left their agents, who have looked for well-to-do and rich persons. They praise their peers before them. And tell them about their peer's stories of revelation and miracles.

He understands that as man is a human being, because if there will be a repeated matter before person many times, then there will be an effect upon them. In this way of repeating the stories of the revelation and miracles and inner favor of the Peer Sahib, there will be some effect, and some time some persons will be affected in this matter.

Lateef Sahib said at present, peer work instead of remembrance of God is in good demand for money. At some place he himself has seen women and young girls as disciples and devotees of Peer Sahib. They are always engaged in the service of the Peer Sahib. Peer Sahib is happy in their company. He is asking me to tell him about the living conditions of women in the loneliness of the man, to which extent it is limited as per

issues required by manners and religion it liked.

Some woman come in the presence of the peer saheb and she will say his husaband is not love.Some woman will say there was passed many year of her marriage but there was not born boy to her.Some other women will say that his husband is going to marry other woman.So he should be stopped this matter.Some other will say his husband is fighting with her.Some other say her husband is living most of the time outside. And come late to house. Some other will say her hasband is not sending her to her relatives. Some other woman complain about her mother in law.Some other will complain about their sister-in-laws.Some other will say her husband is not earning.

In short in the court of peer sahib there will be lodged all types of the complaints.Peer sahib without any enquiry and proof will pass orders in favours women. He will give each women talisman from his side. And will give instructions to them about talisman.From each and every women he will charges of

the writing of talisman which is called as hadia collected from them.

Lateef Saheb is saying the correction of condition of the manners and spiritual life is not now left with peer work. And now original peer work is talisman and Ganda (The other similar word of talisman is Ganda) work.

- Lateef Sahib said now come such time that disciples should be alert and should not follow blindly which is belief and propaganda's compulsory result.This is a point of distinction of non-developed countires.Either which is follow up of the peer or leader or minister so not to follow but in democratic system these matters are not possible to be used.

Lateef Saheb said story of one peer and who was free from rules of sufism who will make disciples in absence. He will write their names with fathers name in his register. He has no objection to make women disciples by him.

Lateef Saheb told story of one more peer. Who used to be on tour six months in a year.In the city he will visit stay in the house

of rich persons and used to cock and get large amount of money tour in the city in the car and attend parties in the houses of disciples. And hear Qawwali songs and accept money if presented by disciples. Then he will visit to other place.

When he will come back with many pieces of the clothes, many blankets, costly woollen coverlets and two carpets, one holy Quran, ten beads, money bags bring with him and spend six months in much comfort and rest.

When he was done marriage of his daughter he was given dowry of about 70,000 rupees.And in it there is nothing from his pocket but he has done trick that he was given instruction to his rich disciples to attend the marriage ceremony before many days.The disciple treated order of the peer as must for them.By taking time they have attended marriage ceremony upon spending much money by them.If they attend and whether not go empty hands and give presents.So some body has brought costly sarees and some other with things of gold items.Some person with gold ring studded with diamonds.Some person brought silver

utensils.In short others have brought some other things as gift and given.

Lateef Saheb said these are disputes of the world.If not what are these.? Whether it not belongs to the tricks and actions of the people of the world.? There should be required difference of thinking of the peer and peoples of the world.

Lateef Sahib then laughed and he said now a days best occupation is peeri and discipleship work and without work there will be collection of many thousand money in cash and gift and presents are also will be there.

He said about story of peer he was telling and for him he was able to know by confirmed sources that he has deposit in bank 16000 rupees in the bank. As per saying that there was not spent garlic and alum but there was result of good color.In his house there are such costly things which even are not find in the houses of rich persons.

Lateef Sahib said the peer is doing business with disciples and getting all kinds of benefits from disciples. So why disciples should sit silently.So should also try to get benefit from

the peer.If they get different kinds of benefits from peer then what is fault in this matter.As his previous peer did not helped him. And now he is in search of other peer and who will be source of his aims and objects then what bad he is doing.

From conversation of Lateef Sahib it is known that he is in search of other peer. He will not sit in peace without making selection of the other peer.

It is not possible by me to come there.It may possible that I will come perhaps there in next month for four or five days.Shakila is going to Moradabad, Enam Hasan saying to send his salam to his father.Shakila is saying salam.Qazi Sahib came yesterday.He was asking about your well being.Nothing more to add in this letter.

Sincerely yours

Zahur al-Hasan Sharib

Reply to reply No. 13

Ajmare

18th January 1953

Dear Sharib

Received your letter. Nowadays I am very busy, so there is no time to reply to the letters. In the evening I am going for a walk.

Today I have read your letter carefully. If Lateef Sahib left his peer, then what is the fault of his peer or anybody? Unless and until the right way is not given by Allah, then human beings could not get it. To whom Allah does not give guidance, then upon his ears, eyes, and on his mind and heart will find a seal. So he will not hear, see, or think. He

will be in darkness, and so also he will die in such condition.

Discipleship and peer work are not just like joint stock trading companies, or the work of discipleship and peer work is not to get or pass the benefit of the world and to understand it as a source of benefit; then it is his primary mistake.

The discipleship and work of peers is not a legal agreement. So if there is not following any condition, then the agreement will be ended, or both parties have the option to continue the agreement or achievement of aim or contract. or it is not a battle of demand for respect and wealth. The discipleship and work of peers are not manifest of political parties, in which there will be found the rights of the citizen or in which there will be a promise of the guarantee of the safety of the rights of the minorities.

The discipleship and work of peers is a relationship of love, and it is a link of spiritualism. In this relation of love, there is required to leave differences of races, caste, and creed; personal dignity; family status;

man and woman; big or small; black and white; and wealth in it; there is no value of all these things. This link is superior to all other links in the world. The beginning and ending of this link is the growth of love.

If Lateef Saheb wants to ease the works of the world by his peer, then it is good for him to make his peer a minister. Whether such a person is called a peer in the right meaning.?

The base link of discipleship and peer is love and affection. Each and every person wearing a colored dress is not called a peer. In reality, that person is a peer who has obtained permission, caliphate, and the right cult of thought.

In a mystic way, there are many rules for peers. Which is compulsory for him. And for him, legal food and truth are a must. The love of the world and the greed of the world. And leaving off taste and carnal desires, which are musts and compulsory. And in the contact and acceptance of mankind, a person should not have pride and vanity. And spend the victory amount. It is not dignified to stock goods. And to avoid hurting mankind, misbehaving, and following good manners,

service of mankind is to be made the principle of life. And did not care for his self-respect. And to be away from mankind. And have heart toward the creator.And for difficulties of mankind and problems of the people. And not leave the edge of the shirt of patience. Leave sins and evils. And not demand for miracle and revelation. And firmness is better than this.Obedience is a must for a disciple.

When there was a pledge of the companions with the prophet under the tree, Allah told , “Oh, Mohammed, those who have pledged with you are pledged with me.” At that time, Hazrat Usman was not present. If the true student is not present, then the pledge is legal. The prophet was taken pledge by women.

The peer used to give genealogical records to the disciple. Some families of the mystic way used to give caps to their disciples and used scissors on the heads of the disciples. This is a secret of Allah. Some say it will cut relations of mankind in between the disciple and Allah. And each and every disciple will be given saintly dress. And saintly dress is

Sunnah of the prophet Ibrahim. The meaning of cap is that a person is free from problems of the two worlds. He was got cap of the indigence and royal dignity.The peer should wear a dress of saintliness to true, sincere, and pure students. And which should not be for the cause of decoration of the peer as well as not for the source of name and fame. And now it shows it as an advertisement of the personal dignity. When the disciple was it, then he should think of the wealth of the two worlds. And leave wasteful thinking and not ignore the condition of saintly dress.

For a true student, it is a must for him to remember Allah, think, and meditate, which is a must. Think of the status of Allah as present and seeing. He should engage in the remembrance of negation and affirmation sincerely. Some time engage in remembrance of personality. There are eight written conditions in Arabian. Live alone in solitude, no light in solitude place, there should be no reach of sound, there should be direction of Qibla (the direction of the Kaaba (the sacred building at Mecca), to which Muslims turn at prayer in Mecca), sit in square position, put hands on the thigh, have intention of funeral

bath, think place of solitude as his grave, live always with ablution. Always engage in remembrance of Allah; for attention, engage in negation and defense to keep fasting, which is effective for disconnection of human relations and for carnal desire. And adopt silence and do not talk with anybody. But talk as per need and attach with his heart with the heart of his peer. So that there will be attention from the heart of the peer to his heart.

When there will be a problem or fear for the disciple, then he should attach his condition to the saintliness of peer. And whatever may be on his contraction, grief and comfort, health and illness, and distraction and affliction. And agree and accept it. Upon seeing peers saying and doing and his condition and attributes, whatever he will see, then he should not object in this matter. He should engage in the usage of his peer’s manifest and innermost. In all his sayings, a disciple must have devotion; otherwise, he is not a disciple of the mystic way.

Due to the condition, the severity of hunger and indigence is not worry and upset. And

not bring word of complaint on his tongue because of hunger and indigence is the cause of improvement of status and felicity and is the source of the nearness of Allah. Hunger and indigence are gifts of Allah, which are not given to each and every person.

There is respect in content. And disrespect is in greed.Salik is required to close the door of greed and asking with content and be closed or stopped for him.

There was one Darwesh to him daily, Satan created in his heart, and he will ask him what you will eat today. Then Darwesh will reply, "Death," and when Satan will ask what you will wear. And Darwesh reply shroud.When Satan will ask, Where do you live? And where do you go.? Darwesh saw him in the grave. By these replies, Satan will leave from that Darwesh.

There is a saying of the holy persons that the sustenance of general persons is in their hands. And special person’s sustenance is in their faith and Darwesh person’s provision of a journey his belief. His conveyance is his two feet. His conveyance is love and fondness.

Once Allah told the prophet Musa, “Oh Musa, do not worry about your sustenance until and unless you know that there is no grain left in my treasure.”

Some holy persons have told that there is not a required arrangement of the sustenance. So it may not happen that the persons of arrangement of sustenance will become your giver of sustenance.

The student of mysticism should keep them free from desires of impassioned and carnal desires and leave greed. And close eyes of courage with decoration of the world and without it, one cannot get eternal life. And to surrender all your works to Allah. And to agree on his willingness for our desire and wishes to surrender to his willingness is called the trust of Allah.

There is known animosity of your friend Lateef Sahib that is to ignore the legal rights of the women. To get guidance is the birthright of the men, and in the same way, the women have the birthright for guidance. Whether there is required light for men only?. And there is needed darkness to the helpless women. The present society has

made women helpless. And taken their legal rights from them to the most extent. But the Islamic religion was given equal rights to the woman also.

There will be found guidance from knowledge.Guidance is gotten from the company. If women, by living in the company of peers, try to get guidance, what is the fault in this matter? .By living in the company of anybody, could not get guidance without service. In women, there is more passion than in men. Their whole life of women is spent in service and obedience. Before marriage, women will engage in service of brothers, sisters, and parents, and after marriage, service of her husband and children. In short, there is service and service only for women.

In the eyes of one peer, there is an equal position of men and women before him. In this way peer will take care of the welfare of the men disciples and, in the same way, he will take care of the welfare and well-being of women disciples. As well as guide and advise them.

One holy person will be keeper of the secrets of all people. So upon finding such a person as keeper of the secrets, then poor women who used to tell him their secrets. And seek help.Whether the people of the world did not say their problems and difficulties to the rulers. And did not seek help from them? Whether the ruler of the place heard grievances of the men only.? The rulers of the time will govern all people and women go before him or say grievances orally or by application by present in the court. The peer is such a ruler in his presence; come many thousand rulers with their grievances. And will get aims and wishes.Women are having faith by nature. And they learn without objection and complaints and upon learning matters of religion, they get their well-being and welfare.

Lateef Sahib should know that in the eyes of the peer there is no difference of rich and poor.If one person goes outside and if any of his rich friend will stay with him or ask him and try to stay in his house. So for this reason it is not required to stay in his house as that person who is a rich person. This is a strange argument.

If a disciple spends money on the peer and thinks it is for his welfare and blessing for his wealth. So whether this is wrong.?

In the marriages friends the knowing persons are invited, and if peer sahib is called, then what is wrong in this matter?

There is an order of the Quran that *'Sair Fil Fraz'* means travel on earth. In the life of Sufism, there is much importance and position of tour and travel. With the help of tour and travel, there will be a chance to study nature. Some fakir persons have spent most of their lives in the tour and travel. Baba Farid was done with much tour and travel. And also Hazrat Gharib Nawab has done much tour and travel; Shaikh Saadi has spent himself forty years in tour and travel. Maqdum Jahan Gast has done much touring and traveling.

Yes, now I am closing my letter. I am waiting for you here.Maha Noor is good. Convey my supplication to Enam Hasan, Mahar Noor. May Allah keep you well and fine.

Well-wisher

Qadim Hussain

Moini Gadri Shah

Letter No. 14

Kothi Narsing Bagh

Dholpur
Date: 01 February 1953

Received your letter and was able to know your well-being. Due to your letter, there was left such a condition of effect upon my mind that I am not able to describe in this matter. I read your letter many times. And now I have

made the final decision to spend my life in delight and cheerfulness.

Now I could not be able to walk with any guide of the way for some time in this matter. Now I am able to know the destination. As well as I am able to know the guide of the way.

Now I will go to Ajmare with careless conditions and uncaring situations and know what people are saying and know about me. And I will spend my life like Sufi people. With all these letters created upon my mind, a strange condition arose, so there was created a wave of guidance.
Now I want to spend my life, which will be free from greed and longing, and it will be a pure life. There is heavy hope that there will be an overview of my inside mental status. Contentment and trust in Allah will be the distinction in this matter, and it will be free from malice, greed, enmity, and revenge; patience and thanks; acceptance and agreement will be the principles of life. In that life there will be good names and bad names, and respect and disrespect will have no place at all. There will be fine modulation

on the side of life. In short, life will be comfortable in this matter.

I think that the solution to our problems in our lives is found in the teachings of the Sufis. The big thing that is searching our world is happiness. And happiness, which is not possible without full attention. Happiness without the ideology of a life of revenge and without the correction of men is not possible. I know the teaching of Sufism; I know it is a good source of inner peace and comfort. When there will be over inside worry, then there will be compulsory inside peace and comfort inside. In the teachings of Sufism,

I have found solutions to my problems. In the last letter, I have sent you some couplets in favor of Hazrat Gharib Nawaz. Now I have written two more couplets and am sending them to you in the Persian language.

Enam Hasan and Mahar Noor are saying salam to you. I am coming soon to Ajmare.

Lowest

Zahur Hasan Sharib

Reply to letter No. 14

Jhalra

Ajmare

20 February 1953

Dear Zahoor Miya

Received your letter.It is good to go with a guide instead of following some steps of every person and going on the way. When a kid will walk by holding the finger of an elder person, then it is the responsibility of that person for the protection of the boy who is holding the finger of the boy.

Come on to Ajmare and come here; it is a must. By walking on the new ways of life, we get welfare from the religion. You understood right. The aim of the man is to live in satisfaction. And satisfaction is not such a thing that we can purchase with money, and satisfaction is an inside condition.

The world itself is not mean, but its love is a bad thing. For love, acceptance for fulfilling of order and its obtaining. And the necessity of sayings of shaikhs, and it is a must to follow it. In original peer is spiritual doctor. And who cures disease of spirit and illness of heart. The peer of teaching is seeing the skill of the student and giving him teaching. And fulfill his shortage. They will see in some body defects of sensual. So first they cure it. And find in somebody’s defect of the heart, then cure it. If the heart of a student is not aware of love, they consider the position of love as important. And they will provide sources. So that he can know about love in this matter.

While coming into the field of Sufism, one should not criticize and censure any person.

What is news that person may have a position with him?

One should close his ears, eyes, lips and tongue, and then it will be good.

There are four kinds of holy persons.

1. In the salik (student), in which there is an appearance of the position of Islamic law, the position of reality is hidden.

2.Majzub (dauntless person) Salik is known for being aware of reality and unaware of all others. Like prophet Khizer, and for him there was no objection to the explanation of orders.

3.Majzub Salik, upon him there is an appearance of comprehensiveness of attributes. But for him, overpowering reality and inverting Islamic law. Even though both are found but it did not appear.

4. In Salik Majzub there are found positions. But there is an overpowering of Islamic law. These two positions with perfection can give him the power to complete a human being. In Salik there is the ability of education and saying. But Majzub hidden has no ability to

correct the other, and from whatever there will be a thing of correction, it should be like that which was shown by the prophet Khizer to kill the younger boy. Which is not possible for the prophet and which is not legal?

The manners of Sufi people are not that to call greed as Ziarat (visit), and for disrespect and rudeness, they should be called by sincerity. And for out of the reality, it should be called cunning. To obtain wealth and respect, it should be thought of as the nearness of kings as a Muslim person's intercession. And for misery, it should be thought of as wisdom. But the real matter is to leave all these things and engage in the worship of Allah. The student's first position is ending. This is a place of waking up from carelessness. The second position is repentance. Here there is regret for his sins. And asking forgiveness. The third position is repentance. At this place, students will wake up and engage in the worship. The fourth position is abstinence. He should know each and every thing from which there will be doubt of highness.

The fifth position is seeking an explanation of the soul. And in profit and loss is the abode of sorrow of the soul. The 6th position is devotion.He should engage in worship and obedience always with full attention. The 7th position is a place of abstinence. And in which there is leaving of the world and to be kept away from the world and observation of the world. The 8th position is indigence, which is the non-existence of possession. And to empty of heart from all things.The 9th position is truth. And it is sincerity of manifest and innermost. The 10th place is interpretation. It will teach sourness to the soul.The 11th position is patience. That is to leave off complaints. The 12th position is acceptance. Which is the taste of calamity? The 13th position is sincerity.Which is taking away of mankind for dealing with Allah. The 14th position is trust.He will have trust in Allah. And to know Allah as the giver of sustenance. And did not have hope except from Allah to keep away from greed and voracity.

The presence of reality, which is called Wahdat al-Wajud, is a must to bring the standard level. In short, in all things of

existence, there is found magnificence of the friend in different shapes.

It is required to clear soil and filth of the innermost. There are three kinds of filth: the soul, the world, and mankind. And until from the world, mankind and soul should not ignore and keep away, then there will never be found purity of the innermost.

The real punishment of grave is friendship of the world. The world is a traveler’s lodge of the service. And other worlds belong to nearness. The world is unwise. And it has associations like unwise persons.

The world and hereafter are veiled for the lovers.

Till now, whatever was written in letters and for which there is no benefit if written and read only. The street of Sufism belongs to action and full settlement. And there is real favor due to deeds.May Allah give us devotion for action to us and to you. As per this situation, I have remembered one event that one Maulavi Sahib, who has read many books, He was met by any Darwesh. Maulavi Sahib there mentioned many points and

faults in matters. When Maulavi Saheb left from there. Then disciples of Shah Sahib told him that Maulavi Sahib was told away like rivers of knowledge of the Sufism. Those were such points that were not heard by you in this matter. So what is the difference between you and Maulavi Saheb?

Shah Saheb told, “Maba Maulavi Sahib knows only, and I am in action.” Struggle is the work of a slave. And devotion is from the side of Allah.

Yes, I am closing my letter. My prays to Enam Hasan and Mahr Noor. When are you coming to Ajmare?. May Allah keep you well.

There may live hand of favour of Hazrat Khaja Moinuddin Chisti upon you always.

Well-wisher

Qadim Gadri Shah.

Letter No. 15

Khoti Nasring

Dholpur

Date: 27 February 1953

My dear uncle

Greetings

Accept my flowers of devotion. Upon fondness of kissing your feet, I would like to say that I have received your kind letter.
The way in which you have explained to me the issues of Sufism and solved my problems for which I do not have words to express my thanks in this matter.

You have done a favor and not left much more
So I could not find such a kind person like you.

I find peace and comfort inside of me. And from confusion and uncertainty of mind, which was causing trouble for me, it was no more with me. This was clear due to your kind attention and care.

This is your favor, so there is your direction at my side.
I find you near me. And I am rightly proud of your kind help. You have helped me not to wander here and there.
For me, there is no meaning in the words of deception of profit and loss.
For disputes of Kaba and the church and the fight of the mosque, and pagan temple, I do not have any interest in this matter.
I want to adopt another way in this matter.
Do not reply to this letter, as I am coming there within 2 or 4 days in your presence.
As a drinker, I need to work with your intoxicated eyes only.

Well-wisher

Zahur Hasan Sharib

The End.